



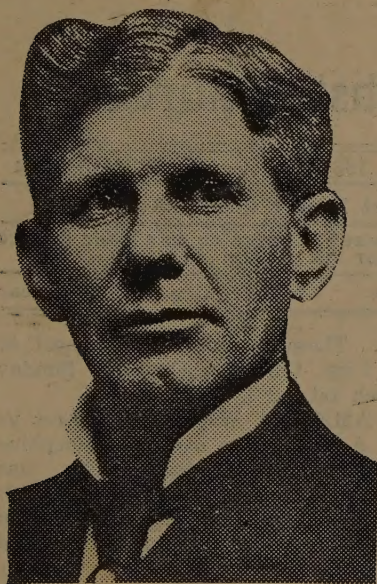
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By LEE RUTLAND SCARBOROUGH, D.D.

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Baptist Theological Seminary

Author of

*"Recruits for World Conquests" "With Christ After
the Lost" "Marvels of Divine Leadership" "The
Tears of Jesus" "Prepare to Meet Thy God;" etc.*



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THIS VOLUME IS MOST HEARTILY DEDICATED

to all those who know, love, trust, honor and seek to obey the Lord Jesus Christ, the world's Savior, and who have a soul-longing for the winning of the lost in every land to a saving knowledge of Him as their Savior and an obedient service to Him as their Lord, who patiently, aggressively and persistently seek to establish His kingdom in all the world through the personal enduring power of the Holy Spirit and lovingly long for the Savior's return,

BY THE AUTHOR.

SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY

FORT WORTH, TEXAS

AUGUST, 1922.

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FOREWORD

This volume is the outgrowth of the author's lectures to his classes in Evangelism in the Southwestern Baptist Theological Seminary, from the years 1909 to 1922. His book, "With Christ After the Lost," constitutes the first year of requirement in Evangelism in the Southwestern Seminary; the lectures in this volume constitute the second year's work in that department. This volume is primarily, therefore, meant to be used as a text-book in the training of ministers, missionaries, and Gospel workers in all the departments of the Kingdom for their life's work, in seeking to win the lost and to build the Kingdom of God; but it is meant also to be helpful to pastors, evangelists and other church workers. These lectures have grown out of years of study of the Book of Acts, wherein Christ gave a demonstration of His churches and individual workers as they were used by the Holy Spirit in promoting His Kingdom and in winning the lost. It is hoped that these messages will be suggestive and helpful to all those who seek in any way to win the world through the Gospel of Jesus Christ and to establish His triumphant Kingdom in all the world.

The author held two pastorates—one for five years and one for seven years—of two evangelistic churches, and he has been a teacher of Evangelism in the Southwestern Seminary, in Bible conferences, and among the people now for fifteen years. In these more than twenty-five years of his ministry he has held many hundreds of evangelistic meetings, wherein tens of thousands of people have found Christ. So, it is from the classroom, and the open field of evangelism, and from a continued study of the Word of God on this great question that he sends out this message. It is with the prayer and the hope that

these messages will be helpful to other winners of the lost and lovers of the Lord Jesus Christ that this volume is prayerfully and affectionately sent out. The author prays for the reader, the student, and for himself, as they seek to win the lost, the enduing, conquering, glorious power of the Holy Spirit.

It is with Paul's injunction, "Be ye filled with the Holy Spirit," and with the Christ's resurrection command, "Receive ye the Holy Spirit," pressing upon his heart that the author writes, publishes, and sends out this message of love to soul-winners everywhere.

PRELIMINARY MATTERS

CHAPTER I

THE APOSTOLIC SCHOOL OF EVANGELISM

Matt. 4: 19—“Follow me and I will make you fishers of men.”

From the very beginning of creation God has been in the business of training men to serve Him. In general His efforts have been divided into three great periods: First, the separation, segregation, discipline and development of the Abrahamic race, a chosen people to be the bearers of His message and the root out of which He was to call His great Son, Jesus Christ; second, the period of incarnation of His Son, wherein and through Whom He gave the race a plan of redemption through the life, ministry, death and resurrection of Jesus Christ. It was a period of inauguration and demonstration; third, the ministry of His organized kingdom through His churches, wherein He set out and set forward this spiritual movement organized on the basis of the regeneration of the individual and the co-operation of individuals in groups called churches, through which He plans to bring to final consummation His earthly work issuing in the return of His conquering Son. All through these periods of progressive development God has been seeking to train His people for the highest service in His kingdom.

Three Peripatetic Schools

Through the ages there have been three distinct groups of trained leaders wherein the divine agency sought to call out, inspire, lift, cultivate and equip men for special spiritual leadership in the work of His ongoing Kingdom.

1. The School of the Prophets, under Samuel, Elijah and Elisha. It was under these last two prophets that this school for trained workers reached its climax and highest period of efficiency. God called the young prophets. They went from place to place under the instruction and inspiration of these

two great prophets. They had visions of God's Kingdom, of His miraculous power, and His beneficent dispensations of mercy with men. Out of this school of the prophets great inspiration and strength and encouragement has come to succeeding generations.

2. The second school for training was the peripatetic seminary which Christ conducted as the great teacher with His apostles and early disciples as the students. They went through Galilee, Judea, and Samaria following their teacher, receiving His wonderful teachings, being indoctrinated by Him on the fundamentals of Christian faith and being heartened by seeing His miraculous demonstrations of power in saving and healing men, and in giving other signs of His divine appointment. The training of the twelve is regarded as a great example in spiritual instruction, inspiration, enlistment, enlightenment, and enlargement. It was a school of practical theology. Christ carried them through spiritual clinics, demonstrating the power of His doctrines as He taught them.

3. The third peripatetic school of practical theology is seen in the Acts of the Apostles, with Peter first leading and Paul in the latter period. These two great leaders called out, enlisted, taught, and inspired other men and commissioned them under the divine commission to go out and teach and build and win and carry the gospel around the world.

All three of these schools were practical schools of theology. The doctrines were taught and methods were given and demonstrated. Divine power was exercised in a holy co-operation with human strength and wisdom. Each of these schools moved from place to place. They had no campus, no buildings, no endowment, no salaried professors. They had the open fields, the closets of the mountains. They had the crowded marts and markets of men as their field of operation for practical demonstration of what they had received. They each gathered around great leaders. They each were in close touch with God. They all sought to bring in the Kingdom of God by spiritual methods.

**The Need of a
Trained, Fired
Ministry**

All the periods of divine dispensations have felt the need of strong, trained, cultured, inspired, and inspiring leaders. The Scripture sets out this great need and the many whitening fields of harvest call in thundering tones in behalf of this need.

1. *A Look at Some Scriptures.* A study of a few important passages in God's Word indicates the divine emphasis in this direction.

- (1) Jeremiah 20:9: "And if I say I will not make mention of him nor speak any more in his name, then there is in my heart as it were a burning fire shut up in my bones, and I am weary with forbearing and I cannot contain."

This is proof that the holy fires of God were burning in the heart of the great prophet and he must find relief in speaking the message God had given.

- (2) Psalms 104:4: "Who maketh winds his messengers and flames of fire his ministers."

What a strong expression that God's fire is irresistible when it rages in the heart, and how He calls for His ministers to be flaming, raging forest-fires in carrying the Gospel to a lost world!

- (3) Isaiah 6:6, 7: "Then flew one of the seraphim unto me having a live coal in his hand which he had taken with the tongs from off the altar; and he touched my mouth with it and said: 'Lo, this hath touched thy lips and thy iniquity is taken away and thy sin forgiven.'"

This fire off the altar cleansed, purified, consecrated this called servant of God; and when the live coal from God touched his inmost soul he said, "Here am I, send me."

- (4) Luke 12:49: "I came to cast fire upon the earth; and what do I desire, if it is already kindled?"

Jesus Christ started the torch-bearers and fire-builders in His apostolic group and we are to be the successors of these flaming evangelists.

It was on the basis of these scriptures that Dr. B. H. Carroll, founder of the Southwestern Baptist Theological Semi-

nary, gave the unique name to the Department of Evangelism in that Seminary—"The Chair of Fire."

- (5) John 5:35: "He was the lamp that burneth and shineth; and ye were willing to rejoice for a season in his light."

This scripture has reference to that strange, country, Baptist preacher who, so far as the record goes, never went to town. But the cities went to hear him. He was "a burning and a shining light." God's first New Testament preacher was an example in flaming passion for all succeeding evangelists.

- (6) Acts 2:3: "And there appeared unto them tongues parting asunder like as of fire and it sat upon each of them."

The Spirit of God thus sat upon each of the disciples in the Pentecostal day and filled them with world-wondering power; and wherever God's Spirit settles down into the soul of a worker the world will wonder at what happens. God wants us to be resurrection preachers and resurrection missionaries. And He sends out the holy fires of Heavenly passion to inspire and empower us, to cleanse and purify, and to make vessels meet for the Master's use.

2. These important lessons from the conquering ministry of Elijah, Christ and Paul teach the tremendous value of evangelistic training among the workers and leaders in God's Kingdom.

3. The mighty needs of the churches, the destitute places, and the cry of lost millions, demand special training in the art of soul-winning.

4. Every Kingdom worker should know the New Testament method, doctrine, spirit and power of a world-sweeping evangelism.

The History of Evangelistic Instruction

Since the peripatetic seminary led by the apostle Paul, other great religious leaders through the centuries have gathered about them, groups of preachers and workers in order to train them in special practical and evangelistic labor.

1. That was true of the pastors' college founded and maintained by Charles Haddon Spurgeon, where, in a period of

years, he trained in practical theology and kingdom efficiency more than 700 men and women and sent them out everywhere preaching, teaching, and winning souls. This is true also of Dwight L. Moody and his wonderful work in his schools, especially in his Bible Institute at Chicago. It is also true of Dr. R. A. Torrey in his great school at Los Angeles. Other preachers through the centuries have done the same thing. Dr. B. H. Carroll, pastor of the First Baptist Church, Waco, Texas, gathered about him in Baylor University a group of ministerial students and taught them and trained them in theology and practical Christianity. A number of outstanding Southern Baptist leaders could be mentioned coming out of this school of practical theology established by Dr. Carroll. Dr. George W. McDaniel, pastor of the First Baptist Church, Richmond, Virginia, and Dr. George W. Truett, pastor of the First Baptist Church, Dallas, Texas, are worthy examples of such teaching and instruction.

2. In theological seminaries, in a small way, in connection usually with the Department of Homiletics, evangelism has had some emphasis. This has been done usually by some practical evangelist giving a series of lectures. This method has done great good in inspiring young ministers to become evangelistic and soul-winning in their ministry.

3. In books and Bible conferences evangelism has had some emphasis. In recent years there have been written a large number of books on various phases of evangelism, such as Spurgeon's "Soul Winning," Dixon's "New and Old Evangelism," Torrey's "How to Work for Christ," Scarborough's "With Christ After the Lost," Burroughs' "Winning to Christ," and many other valuable volumes. In the evangelistic conferences held widely throughout the many sections of the world, great inspiration and much instruction have been given for evangelistic training.

4. Distinctive, positive and tremendous emphasis was given to instruction in evangelism when Dr. B. H. Carroll, as president and founder of the Southwestern Baptist Theological Seminary, established the "Chair of Evangelism," and called a full-time professor to occupy this position in the Southwestern Seminary. Since that time two years of intensive instruction in soul-winning have been required of every student in the Seminary. The entire method, doctrine, teach-

ings, spirit and power of evangelism in the New Testament, following Christ and Paul and the early churches through two years of study, are set out and practical demonstrations of soul-winning are required on the part of the students. Other institutions have taken up this matter and the Bible departments in many denominational schools are teaching evangelism and putting emphasis upon this great matter of instruction in soul-winning.

5. A widespread and greatly influential movement taken up by the Sunday-school forces of the Christian denominations has received great emphasis and is doing great good in many parts of the Christian world. Books on evangelism are required in their teacher-training classes and all the Sunday-school teachers throughout the land, in order to secure certain Sunday-school awards and certificates, are required to study these books. Thus evangelistic training is being popularized and sent out to the churches and Sunday schools throughout the world. This is of tremendous value to the Kingdom of God.

6. In many churches pastors have trained groups of their own in the art of soul-winning.

Some Propositions

1. Evangelistic fervor and enthusiasm are not inconsistent with the highest learning. That a man is a soul-winner is not necessarily an evidence of his ignorance nor sentimental shallowness, nor that he is thereby unfit for any other great service. There is abroad in the land a notion, especially in certain dignified and intellectual circles, that for a man to be an evangelist necessarily he has to be somewhat of a sentimentalist and unworthy of the countenance of dignified, scholarly people. That grows out of the fact that some men believe that evangelistic fervor and enthusiasm are outside of and contradictory to higher learning. A complete answer to this false conception is given when we remember that Christ and Paul were great enthusiasts and powerful evangelists, and when we remember that Martin Luther, John Wesley, Charles Finney, Dwight L. Moody, Charles Spurgeon were themselves great evangelists.

2. Soul-winning methods, standards, and spirit should not be left to untrained and sentimental evangelists alone, but should be given to the hands of experienced and trained leaders

of education in other lines. The wide subject of Evangelism demands the best culture, scholarship, and consecration.

(1) *To give it sanity and wisdom.* To organize a church either for perennial evangelism or for a season of soul-winning is a matter involving the most serious concern of humanity and Divinity.

(2) *To give it sustaining and preserving power and to guard it from sentimental faddists and wild-cat evangelists.* Evangelism must have sustaining, preserving and persistent power in all the institutions of the Kingdom of God; and, if that be so, it must be wisely worked and planned.

(3) *To give it the confidence of the strong among religious leadership.* Education has sent out its children and representatives everywhere. They constitute, in the main, the leaders in much of the life of the communities; and without their co-operation in soul-winning there is always a strong element in every community that cannot be reached. Our evangelism should be of such wisely sane and intellectual type as to appeal to these people. It should have enough of spiritual power in it to capture them and to win them away from their cold-blooded theories and the death of purely intellectual and spiritually-barren scholarship.

Importance of a New Testament Evangelism

Nothing is more important and nothing more needs to be widely scattered than a knowledge of sane New Testament evangelism, because

1. It was and is Christ's chief mission. He "came to seek and to save that which was lost."

2. He made it the chief business of his churches. John 17:18, Matt. 28:18-20.

3. Upon it depend truth's conquests.

4. The world's redemption hangs on soul-winning.

5. It explains the main mission of the Holy Spirit.

6. True evangelism in the churches is the preserver and conservator of much of that which lies at the heart of the Kingdom of God, such as fellowship, liberality, missions, the abounding sway of doctrine, and the successful construction of denominational institutions and enterprises.

For these reasons the author of this volume insists with every passion of his soul, with every plea of his heart, that sane, New Testament, Holy-Spirit-inspired instruction and training in soul-winning be given in all religious schools, churches and groups of Christians everywhere in order that the finest of the fine arts, soul-winning, may be the habit and passion of universal Christianity.

CHAPTER II.

A GENERAL VIEW

Acts 1: 4—“He charged them to wait for the promise of the Father.”

For twenty-five years the author of this volume has been charmed by the record of the Acts of the Apostles recorded by Luke—the first medical missionary. For more than twelve years, every other year he has been carrying his classes in Evangelism in the Southwestern Baptist Theological Seminary through the Book of Acts. In the more than four hundred evangelistic meetings he has conducted in the various sections of the United States he has preached much from texts, incidents and doctrines set out in the Acts of the Apostles. He regards it the most fascinating record of the experiences of God’s people in winning souls there is in all history. The period covered by Luke in his marvelous record as he followed the church and churches of Jesus Christ and accompanied Paul and his comrades in soul-winning and Kingdom-building, is a brief period; and yet the glory of the experiences recorded, the marvels witnessed and the blessings exhibited have filled the world, have stimulated and encouraged Christians and Christly leaders for twenty centuries, and will in all probability remain until the consummation of the ages as the chiefest record of the application of the life, death, saving gospel of Jesus Christ, and the supremest demonstration of the power of God to save men, to mold character, to constitute a vital spiritual agency and send it forth to carry out the world-will of Jesus Christ and to bring an alien race back to God.

Dr. Luke—
The Author

The author of the Acts of the Apostles and the third synoptic gospel was the traveling companion, the personal physician, and in a sense the private secretary of the Apostle Paul. Paul seems to have led him to know and serve the Savior early in the missionary journeys of the great apostle. Evidently he was a practicing physician when he was converted and was called of the divine Spirit to be Paul’s companion, to look after

his physical health and that of his evangelistic party in their missionary and soul-winning campaigns through Western Asia and Eastern Europe, to look after their physical needs, to carefully observe and accurately, by divine inspiration, make record of the acts of the Holy Spirit as He used Paul and the other apostles in their great Kingdom tasks in the early first century of Christian history. He must have been a man of devout spirit, consecrated life, heroic, adventurous faith, modest but dauntless courage, persistent and faithful in loyalty, and a companionable, strengthening, comforting, reinforcing friend and comrade. He evidently was a man of good education. His records show accurate knowledge of the best Greek, a close observer of men and movements, and an incisive and discriminating writer. He had a spiritual view of the Kingdom of God. He evidently was thoroughly indoctrinated by his great teacher and leader—the apostle Paul—and was completely mastered by Paul's Master—Jesus Christ. He certainly did much boosting, advertising, planning for the Apostle Paul and his tours and campaigns, and was a vital personal worker in all of his evangelistic meetings. He knew as intimately and could as accurately interpret the life and ministry of Jesus Christ as did any who wrote about Him. He heartily accepted and accurately recorded all the fundamentals vital to the Gospel of Jesus Christ—the virgin birth, the deity, the holy humanity, the supernatural power, the matchless teaching, the vicarious atoning death, the bodily resurrection, and the imminent return of the Lord Jesus Christ. He was as certainly inspired of the divine Spirit to write the records of God's dealings with men, and to make accurate the history of these dealings, as was the Apostle Paul to lead in making the history and showing forth the power of God. It is certainly unique that the great missionary and evangelistic movement of Christ's first churches and His mighty apostles should have been recorded by the first medical missionary—Dr. Luke—the very finest type of spiritual, evangelistic and missionary physicians.

**A Marvelous
Record**

This record of spiritual history, which Luke, through the divine guidance and inspiration has given to the world in the Acts of the Apostles is a most wonderful and marvelous exhibition of divine co-operation and leadership shown in the affairs of men as they carry out the commission of Jesus Christ. The period covered is probably about thirty or forty years. The

accomplishments attained are the most marvelous in Christian history. No other Christians ever met with such over-whelming difficulties and over-powering world-opposition. The military, educational, civic, civil, ecclesiastical, and whole social world was in combined opposition and enraged enmity against this little group of Christ-followers whose activities centered in and around Jerusalem in the year about A. D. 33 or 34 to A.D. 65 to 70. There are no other examples of heroic ministration, courageous adventure, sacrificial living and triumphant dying recorded anywhere greater than were exhibited by these Spirit-filled, humble followers of the Lord Jesus Christ. They, under divine aid, gave organization, morale, method, passion for conquest, spiritual momentum and enduring power to the greatest movement that has shaped civilization, builded character, and established the Kingdom of God in all the winding cycles of human history. Out of this period live in eternally glorified example the lives of a few men whose records will shine eternally. And out of this period have come the examples of sacrifice and heroic adventure, missionary program, spiritual Kingdom-vision, that have stirred and thrilled the ages with their encouragement. All past and all present and future ages have drawn, are receiving, and will continue to get their greatest encouragement and stimulant from the inspiring records of this brief period of apostolic activity.

**A Holy
Combination and
Co-operation**

This brief record of apostolic conquest gives an example of how royally God and man work together, how they formed a holy combination and fulfilled a divine purpose and attained and practiced a conquering co-operation in the winning of men and the building of the Kingdom of God as had never before been experienced and as the one outstanding period of encouragement to all succeeding generations of Christian history. God the Father had shown how He could raise up and lead and bless an individual race through prophets, dispensations and providences. He had shown how, in the incarnation and ministry of Jesus Christ, through a great human-divine personality, He could teach, lead, inspire and bless men; but now in the Acts of the Apostles He showed the world how through the Third Person in the Trinity, as Christ's vice-gerent and as the fulfilled spiritual personality and promise of the Father, He could inspire, lead and bless an organization of saved men and women with spiritual, missionary and evangelistic purposes and conquests to the build-

ing of Christ's eternal Kingdom. We see the following outstanding personalities and groups of individuals in holy coherence and co-operation in this movement.

1. *Two mighty divine personalities.* Though the sorrowing disciples longingly watched their ascending Lord as He went back to the Father from the brow of Olivet, yet He was not gone. Though He sent His vice-gerent—the Holy Spirit—to act in His place as the divine personality and leader in the constructive period of the Kingdom of God, yet He was present as comrade, companion, strength, and cementing center. For all their movements His mighty promise—*"I am with you always"*—was the cheering, ever-present comfort of these disciples through the apostolic period. He was the central figure in their affections. It was His will around which they built their program. It was His glory that filled their hearts, and called forth their best, their greatest and their most enduring energies. It was to build His Kingdom that was the chief motive in all their enterprises, the latent and dynamic passion of all their energies. It was His cross which constituted their insignia—their sign of salvation and their hope of world-redemption. It was His name that they delighted to bear and wear. His name was "above every name" with them. Though He did not walk among them, He did dwell within them. Though they did not see Him with their earthly eyes and touch Him with their physical arms, they did follow Him day by day and night by night through persecutions, perils, dangers, dungeons and death, with their spiritual eyes fixed upon Him and with their spiritual arms embracing Him. The silent central figure, the over-mastering, over-towering, conquering, triumphant individuality and personality of the Acts of the Apostles was Jesus Christ. He was Lord of Lords and King of Kings; and they gave their full strength and their very lives to make Him King and to crown Him Lord.

The second mighty personality divine without being human, guiding, teaching, restraining, comforting, delivering, causing to conquer and to endure, amid this apostolic band was the Holy Spirit—the Third Person in the Trinity, the Promise of the Father, the Other Comforter, the divine Paraclete, who as vice-gerent of Jesus Christ led the early church, built the early churches and firmly fixed on enduring foundations the

organized Kingdom of Jesus Christ among men. There is no more interesting study in all history than the study of the acts of the Holy Spirit in the Acts of the Apostles. To see how He endued the church with holy fire and a divine power, how He caused them to conquer against unmatched odds, how from open plain and city mart to dungeon's damp, through the perils of sea and perils of robbers, the perils of night, the perils of dungeons and persecutions, in high places and low, from Jerusalem to Rome, this mighty divine agent led, taught, saved, delivered, encouraged, caused to be happy and triumphant is glorious indeed. This band of holy workers for Jesus Christ has a charming and fascinating history not matched anywhere in all the annals of man. The one mighty lesson of the Acts of the Apostles is that God Himself can, does and will work in, with and through men to the accomplishment of the world-will of Christ.

2. *The church and the churches.* There stand out also in the Acts of the Apostles Christ's organization and organizations, called Christ's churches, as a mighty factor and agency in the winning of men to Christ. Jesus Himself gave to the Holy Spirit on the day of Pentecost Christ's church. The one hundred twenty had been constituted as Christ's church by Himself in His earthly ministry. He founded it upon His own life, death, resurrection, combined deity and humanity, and the fundamental teachings of His Gospel, and handed it over on the day of Pentecost as a willing, pliable, dependable agent for the infilling and enduing and enriching guidance of the Holy Spirit. We see this church meeting its difficulties, overcoming its adversaries, conquering the barriers of dungeons, over-riding the sorrows and deprivations of persecution, meeting Rome with its military power, Jerusalem with its ecclesiastical power and the whole wide world in its satanic forces, growing, spreading and conquering; we see it calling out its Pauls, its Silases, its Timothys, its Barnabases, and sending them forth as spiritual fire-brands, as mighty constructive agencies for the kingdom of God, establishing churches at Antioch, Ephesus, Philippi, Corinth and Rome, and in many other places, multiplying the same organization, preaching the same Gospel, impassioned by the same compassion for conquest, endued by the same power, these incorrigible, unconquerable groups of sacrificial men and women car-

rying the Cross of Christ, winning men, building churches, carrying Christ's world-program to the hearts and lives of men everywhere. How the world should bless God for Christ's self-denying, gospel-loving, missionary-impassioned, soul-winning churches, set out, set up, and set forward in this apostolic period!

3. We see some *stalwart human personalities come forth*, grow, filled with spiritual conquest, minister, live and die in this period. There is Peter—the mighty Pentecostal preacher, the central figure in the early days of Christ's church. With Pentecostal power upon him he was Christ's adamant *petros*, immovable, faithful, persistent, soul-winning leader of His early church. Then there is Paul, the top-most man of God's creative power and of Christ's redemptive grace—evangelist, preacher, spiritual statesman, doctrinaire, spiritual seer, missionary secretary, inspired writer of the greatest deliverances of divine grace, teacher matchless, kingdom-builder without compare, soul-winner, personal worker, all combined in one mighty personality, saved by the grace of God, mastered by the passion of Jesus, filled by the Holy Spirit. Then there are the women—faithful, modest, dependable, ministering to the needs of the saints, going here and there establishing prayer-meetings, teaching the future teachers, backing the apostles, sacrificing, praying, soul-winning—a holy group of mothers, wives and sisters. Then there is a great, silent but meaningful group—Andrew, Philip, Bartholomew, the early deacons, and the multiplied thousands whose names if in the Holy Writ at all are just mentioned, but whose faithful backing-service made possible the accomplishment of the leaders. Then, there is Luke, the physician and spiritual journalist; and Matthew and Mark and Silas and Barnabas and Timothy and a host of others. evangelists and missionaries. Then there is Stephen, who did more by dying triumphantly than by living; Philip, the layman-evangelist; Philemon, the rich friend of Paul; Gaius, and many others. And there is the aged John, the last of the apostles, the deep spiritual interpreter of the inner truth and deeper meaning of the life and teachings of Jesus—he who brought us the heart of the Savior in his Gospel, the life of separateness from the world in his epistles, and the apocalyptic vision of the new Jerusalem and the coming, conquering, glorious Bride and final triumph of Christianity. All these

groups and individuals come to us as the heroes and heroines of this apostolic period. We see among them a common aim to win souls, a universal task to build souls, a great, sweeping, swaying passion for the conquest of the truth—one mighty, high motive to crown Christ in all the hearts and nations of men.

**Let's Go
With These**

Now it is the purpose of this present volume to carry the student and reader through this wonderful evangelistic record made by God and men, to study how God and man worked together and how man and man work together in the holy task of gospel redemption. We are to study their spirit, their methods, their organization, their attitudes, their doctrines, their plans, their programs, how they met and overcame their adversaries, how they taught, how they preached, how they did personal work, how they were endued with power, how they faced perils, how they went through persecutions, how they behaved in jail, how they won the ups-and-outs, the downs-and-outs and all in between, how they organized and built churches, how they won cities, how they did evangelistic and missionary work in rural sections, how they conducted great revivals, how they faced individuals in personal, face to face contact and won them to Christ, how they crowned Christ, how they followed the Divine Spirit, how they lived, loved, conquered and died. This is the purpose of this volume. The author would go with the student through this holy quest with the gospel in its purity ruling in his heart, a passion for spiritual conquest in his soul, and the enduing power of the Spirit of God upon his life, seeking with Paul to glory only "in the cross of our Lord Jesus Christ," desiring to win men, to help others to win men, that together we may magnify the "name that is above every name," that we may crown Him Lord of Lords and King of Kings.

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BOOK ONE

GOD'S SPIRIT AT WORK WINNING MEN

CHAPTER I

PENTECOST

Acts 1: 8—"Ye shall receive power when the Holy Spirit is come upon you, and ye shall be my witnesses unto the uttermost part of the earth."

Probably the most momentous day in the history of Christ's churches since the resurrection of Christ is Pentecost. No single day was like it before nor since in the Kingdom of Christ. It stands out unique and alone as the day on which the Holy Spirit, the vice-gerent of Jesus Christ, took up the work where Christ left it and became the divine administrator of the affairs of the churches and of the Kingdom of God. The Savior had shed His precious blood for His church. He had inaugurated it and started it on its holy mission. After His death and resurrection He promised before His ascension the gift of the divine Spirit who would come back as the Other Comforter to take charge of the affairs of the church. From Christ's ascension to the descent of the Spirit, the Jerusalem church was in a continuous prayer meeting beseeching the Father to fulfill the Savior's promise and give them the Divine Paraclete.

The Holy Spirit Delays His Coming

Between the ascent of the Savior and the descent of the Holy Spirit ten days expired with the church on its knees in prayer. In John 7: 38, 39 this delay in the coming of the Holy Spirit is explained—"He that believeth on me as the Scriptures have said, from within him shall flow rivers of living water. But this spake he of the Spirit, *for the Spirit was not yet given, because Jesus was not yet glorified.*" It seems that the Third Person in the Trinity remained at the Father's throne of power until the complete glorification and royal reception of Jesus Christ had been given re-enthroning Him at the right hand of the Father after He had paid the price of our redemption. After this wonderful heavenly ceremony in which Christ was recrowned King of Glory was over the Holy Spirit descended upon Christ's expectant, praying and waiting church in Jerusalem.

The Meaning of Pentecost

Pentecost in the old Jewish sense was the feast of harvests. It was the celebration of the first fruits of the field and the vineyard. It was a time of rejoicing, the time of the ingathering of the fruits of labor; and hence it was befitting that on this occasion God's power should show forth the harvest of souls from the sowing and the reaping of Christ's life, ministry and death. Thus the spiritual pentecost is everywhere counted a time of harvest, the ingathering of souls, the multiplication of disciples, the strengthening of Christ's churches.

A Day of Promise

The prophet Joel had foretold this day when God's Spirit would come on the people; and the Savior in Luke 24: 49 had said, "And, behold, I send forth the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be clothed with power from on high." And in Acts 1-8 He said, "But ye shall receive power after that the Holy Spirit is come upon you: and ye shall be my witnesses unto the uttermost part of the earth." So this great day was according to the promise and the will of the Father. The Savior had prepared their minds for it; and in obedience to His command were tarrying in prayer, faith and expectancy, waiting for the coming of the divine power.

Accompanying Wonders

There were a number of wondrous signs and demonstrations attending the coming of the Holy Spirit. The Scripture says, "Suddenly there came from heaven a sound of the rushing of a mighty wind and filled all the house where they were sitting." Not only was there a great noise of a heavenly wind, but it says, also, "There appeared unto them tongues parting asunder like as of fire: and it sat upon each of them." A lambent flame of spiritual power rested upon the person of each individual of the 120 members of the church and "They were all filled with the Holy Spirit." They were mastered by the heavenly breath, by the holy fire which had come upon them and "began to speak with other tongues as the Spirit gave them utterance." A strange, wonderful power got hold of the tongues of these Pentecosters. They were able to speak the languages of the Parthians, Medes, Elamites, the dwellers in Mesopotamia, Judeans, Cappadocians, the Phrygians, the Pamphyliaus, the Egyptians, the Libyans, Cyreneans, Cretans, the Arabians, and the language of the sojourners from Rome—

both Jews and proselytes. This was a wonderful demonstration of God's infilling power upon these whom He was enduring to win the world to Christ.

The Background of Pentecost

The background of Pentecost was Gethsemane and Calvary, the Cross and an empty grave. Apparently this wonder-worker had gone down in defeat. To the eye of the world this Galilean had ended His Kingdom in a fiasco of tragedy. The disciples were discouraged and whipped. Their leader had suffered the greatest contumely, the most humiliating defeat, the cruel death of the Cross, that the world had ever seen. He had left no army around which to organize a kingdom. He had left no endowments in education and benevolent institutions. He left for His disciples no commercial, civic, civil, military, or ecclesiastical authority or organization. But His brief ministry had apparently ended on bloody Golgotha and in the new-made tomb of Joseph of Arimathaea. Evidently as these disciples looked back they saw only the Cross of shame and the Garden of suffering. And yet their hearts burned with hope and clung to His dying promise. They had faith enough to pray and expectancy enough to hope; and when Pentecost came the Cross began to shine and the meaning of the empty tomb began to manifest itself. Out of the Garden of suffering, the Cross of shame, and the Tomb of death, Pentecost brought the meaning of His agony, the power of His Cross, and the glory of His resurrection as the insignia of world-victory. An earthly view of this background would end in despair. A Pentecostal view of this awful tragedy ended in hope, assurance, and a passion for conquest.

Pentecost's Difficulties

What other group of God's children ever faced more overwhelming difficulties than did Christ's church at Pentecost? Their numbers were embarrassing. They counted when they came to pray only 120 faithful ones. And they were practically the only faithful Christians in the whole wide world. Their immediate past was sorrowed and stained with a shameful record on the part of some of their leaders. Judas' betrayal and suicide; Peter's denial and shameful conduct following; the cowardice, timidity, and lack of loyalty on the part of the other apostles, all these defeats were enough to have ruined

their cause and to have brought it into eternal shame. To the eyes of the world their leader had gone down in unspeakable shame, as they took Him from the Cross and laid Him away in the tomb. The whole wide world was against them. The military power represented by Rome, the ecclesiastical authority represented by the Sanhedrin, the social world, the commercial world, the educational world, all, were enraged against this little band of 120. The city in which they had their center was hostile; the surrounding communities were fearful and hesitant. They had no literature, no printed Bibles. The Gospels and the epistles had not been written. They had no prestige. They had no brothers co-operating with them in other communities. They were alone with defeat behind them, fear and trembling within them, and a hostile world around them. Pentecost brought in the new day. It gave them the hearts of the populace. It gave to them unconquerable and militant faith. It strengthened every trembling nerve in their souls and gave them the boldness of approach and assurance of victory. It sent tremors of fright and terror to the hearts of their enemies and made the Sanhedrin quake to its deepest soul, and the authority of Rome tremble under the trend of this new spiritual army. Pentecost was God's answer, and is today, to the difficulties and oppositions that arise before the Gospel of Christ. The Cross and the empty tomb were but the spiritual travail of the Son of God as He brought forth the glories of Pentecost. Since Pentecost no group of Christians need be discouraged. The world cannot accumulate stronger, more persistent, more enraged, more unitedly combined opposition than it did to this little church at Pentecost. And yet in one day 120 multiplied themselves into 3,000 new converts; and a hostile city was swept toward the glory of the Cross and the resurrection by Pentecost's heavenly breezes and divine fires.

The 120 Heroes and Heroines

The men and women of Pentecost, 120 strong, live in the affections of millions of Christians today. The apostles were there, save Judas the betrayer, "Who was guide to them that took Jesus." Peter was a changed and remade man. A few days before he was the denying, lying, crying, weakling of pre-crucifixion fear. Today, the day of Pentecost, he is as bold as a lion, as unmovable as a Gibraltar, as conquering in his spirit as ever wielded the Sword of the Spirit. He does not quail before any adversary. Rome's military army and the Sanhed-

rin's whip of ecclesiasticism in no measure intimidate this prophet of Pentecost. The other apostles are bravely there and are remade. The modest maidens, who timidly followed the Savior before Calvary, are now, with the lambent flame of Pentecostal fire upon them, speaking in unknown tongues to the multitudes here hanging on their words, convicted of sin, crying out for mercy and light for the way of salvation. None of these 120 has claim to scholarship, save probably the cultured John. Mainly they are fishers and traders in the marts of men. None of them wears the epaulets of military power, nor the robes of judicial ecclesiastical authority. They are all from the common ranks of men. None of them claims wealth. None of them has an enviable social record. Their main title to power is that they were saved and called and ordained by Jesus, the Son of God. They have been with each other from the baptism of John. They had witnessed His miracles. They had heard His parables. They had accepted His doctrines. They were deathlessly devoted to His personality. They had joined destinies with this Nazarene; and they had gone through the Garden, over the Cross, by the Tomb with Him; and now, with Pentecostal power, they were going the rest of the way. It was what they had received from Jesus and the power they had appropriated from the Holy Spirit and their deathless love-loyalty to His cause that made these men and women immortal through twenty centuries and will send their fame on until the day when Christ is fully glorified as King of Kings and Lord of Lords.

The Message of Pentecost

The one burning message of Pentecost is power, spiritual power, Heavenly power, God's power, Christ's power co-operating with men, regenerated men, saved, consecrated men, loyal, unafraid men in their effort to accomplish the world-will of Jesus Christ and carry out His pre-ascension message—"Go ye therefore into all the world and make disciples of every creature." We do not have to go alone. Pentecost rings out with the truth of the Savior—"I will not leave you alone. I am with you to the consummation of the ages." The encouragement of Pentecost is that it matters not how long and hot the day, how rugged and danger-infested the road, how stormy and perilous the sea, how dark and foreboding the night, how difficult the task, how great the temptation, how strong the combination of the adversary, Pentecost says Christ's church

and churches will conquer, will bring to final triumph the Kingdom of Jesus Christ. Out of and above all our difficulties Pentecost says, "It is the Father's good pleasure to give you the kingdom." No disciple need be discouraged or fear defeat; but since Pentecost he should go forth against his adversaries with a holy, burning, flaming optimism and a conquering passion for conquest. Pentecost is God's, the Father's, heaven-high call to all Christ's churches to go afield with the most flaming evangelism, expectant, hopeful, and assured of a final and eternal harvest of souls.

CHAPTER II.

POWER PROMISED

John 14: 16—“I will pray the Father and he shall give you another Comforter.”

To the discouraged disciples as the Savior talked of leaving them nothing could have been more heartening than the constant assurance and promise on His part that He would send them another Comforter, promised gift of the Father, who would abide with them. Though they did not at the time understand His words about His departure, because they had not yet a conception of His spiritual Kingdom, yet they did cling to the words that in case He did go He would not leave them alone but would come to them again in the presence and power of the Third Person in the Trinity.

Old Testament Basis

The existence and activity of the Holy Spirit was not unknown to the early disciples. They were familiar with His work as recorded in the Old Testament. They knew that He inspired the prophets, that He was the voice of God calling the ancient people back to righteousness and obedience and truth, and that the Holy Scriptures had been given as He had breathed upon men giving them the words of God. They were familiar with the words of Zechariah 4: 16 where God said, “It is not by might nor by power, but by my Spirit;” and with the prophecy of Joel 2: 28 where He said, “It shall come to pass afterward that I will pour out my Spirit upon all flesh and your sons and your daughters shall prophesy; your old men shall dream dreams; your young men shall see visions: and also upon the servants and upon the handmaidens in those days will I pour out my Spirit.” Thus they had scriptural grounds for looking forward to a day of spiritual wonders and demonstrations of power by the hand of the mighty God.

**Power in the
Ministry of
Christ**

These early disciples were also familiar with the activities of the Holy Spirit in the life and ministry of Jesus Christ. They remembered how the Holy Spirit appeared to Christ in the form of a dove at His baptism and how He had led the Savior in the wilderness to be tempted and how the Savior had claimed that in all of His miracles and teachings and wonder-workings He had attributed His power to the Holy Spirit. They remembered that God had given His Spirit to Jesus without measure. All this was a basis for their expectancy and hope as they waited in the place of prayer before the day of Pentecost.

**Christ's Constant
Assurances**

The Savior had said to these disciples so many times that the Father would give One in His place to guide them, to comfort them, to bring to remembrance the things that He had said, and to deliver them from the hands of their adversaries, and to cause doors to open before them and difficulties and barriers to give way, and to give them messages to speak and power to endure persecutions. These promises which He made to them they afterwards recorded in John in many places, and in Luke 24: 49, Acts 1: 8, and Peter repeated them in Acts 2: 38, 39, and in other places. Thus they had abundant assurance to hearten them in these days of waiting and prayer. The ten days of supplication in Jerusalem was based clearly upon Christ's command and His promise of the gift of the Father's love and power. They did not walk in the dark. They had the abundant light of the Father's promise shining in the face of pre-pentecostal prayer. They did not wait as those who had no hope, but as those who had the guarantee of a coming One who would give them all the power they needed.

**A Triangular
Doctrine**

Here in this promise of power, its reception and appropriation by them, lies the great doctrine of spiritual co-operation. It is a doctrine clearly taught in God's Word and is vital to all the other doctrines and teachings of the Kingdom of God. It has three sides.

1. *The Divine side*, that is, that God co-operates with Himself in His three-fold expression of His personality—Father, Son and Spirit. These three co-operate in the most perfect and

holy way. Their mighty purpose, plan and program is always one and the same, each performing His part in God's big universal will.

2. *God works harmoniously with man.* God has so made man that He can work with him in carrying out His spiritual plans. His co-operation with man is based on man's regenerating obedience and acceptance of God's world-will. God agrees in this covenant of co-operation to give wisdom and power and victory to man. Man is ignorant; God is wise. Man is weak; God is all-powerful. And this covenant of co-operation guarantees to man what he lacks in wisdom and strength in doing the will of God.

3. Another side of this triangle of divine and human agreement is *man working with man and they working with God.* The success of all the interests of the Kingdom of God depends on man's obedience to the will of God, his willingness to do what God says in carrying out His redemptive program. This obligation to co-operate with God and with man on man's part is a binding obligation. It enters in as an integral part of man's redemption; and he has no right to forfeit this willingness to co-operate with God. It does not in any sense limit any of the rightful rights or liberties of men. All of the liberties of the saved man are included in and bounded by the will of Christ. A saved man has no liberties to do wrong. He runs from the will of God in doing that and forfeits his right to the power of God. So this promised power is based on the doctrine of co-operation. If man expects God to co-operate with him in doing man's work for God he, man, must be willing to co-operate with God in doing all of His work for man.

**To Whom the
Promise Made**

In the consideration of this promised power from God a very vital question is, who are the recipients of this power?

The prophet Joel helps us in this matter. He says this power will come "in the last days" and "it will be upon all flesh." Then he says, "Your sons and your daughters" and "your young men and your old men and on my servants and on my hand-maidens." So, it seems to be upon both men and women, young and old, all those who are called the servants and handmaidens of God. Then, the Savior seemed to direct in His teaching as to who should receive this power; that it was to be His disciples, those who claimed God as their spiritual Father and

Christ as their Redeemer and Lord. Peter, also, helps us to determine who shall be the recipients of this power, in his wonderful sermon on the day of Pentecost, in the second chapter of Acts. He said unto them who had crucified the Lord, "Repent ye and be baptized everyone of you; and ye shall receive the gift of the Holy Spirit, for the promise is to you and to your children and to all that are afar off, even as many as the Lord our God shall call." Thus it seems that there is no distinction and no discrimination made in this promised power. It was not only given to the apostles and those whom the power of God had made great; but it was to be upon those who were received, though they had been crucifiers of Christ, and to their children and to all those afar off whom the Lord would call, not only call to service, but call to salvation. Thus, no Christian need to feel left out in this promised power. He is given in promise to any regenerated child of God who is willing to meet the spiritual conditions for this power and to pay the spiritual price for it.

<p>The Vital Purpose of Power</p>	<p>This pentecostal power promised and guaranteed to the early disciples and their children after them seems to have a specific purpose and motive in His coming and in His operation. Here is some of the outline of the fields of His operation and activity:</p>
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1. *He convinces and convicts of sin, of righteousness and judgment.* This is the initiatory activity as he seeks to draw men to life and salvation.

2. *He seems to be a divine agent in regeneration; and Christ's life, death and resurrection, the divine means used.* Regeneration seems to be the "birth from the Spirit."

3. *He it is that seals the newly regenerated soul with the image of Christ and thereby guarantees him all the heritages of the sons of God.*

4. *He is the voice of God calling man to salvation and to service.*

5. *He guides men into all truth and is the shepherd of their souls.*

6. *He seems to be God's agent in delivering His people from temptations, troubles, persecutions, and oppositions.*

7. *He is the divine administrator of the affairs of Christ's churches.*

8. *In His Pentecostal power He is the divine energy that backs and empowers and makes possible all evangelistic and missionary, educational and benevolent movements and victories in God's Kingdom.* In other words, the purpose of Pentecostal power seems to have been wholly redemptive and devoted to carrying out the will of God as expressed in the life, death, and triumph of Jesus Christ in saving a world. So, all who expect to use and to be used by this promised power must have a life and a motive in consonance with the purposes of Christ's redemptive plan. The Holy Spirit in His Gospel movements is making for the world's re-making and Christ's glorification and the establishment and maintenance and final triumph of God's redemptive Kingdom.

As Christ came to glorify the Father, so the Holy Spirit came to glorify Christ and to hand back to Him the completed kingdom which He inaugurated in His earthly ministry. Our success, therefore, in carrying out this plan depends on our full-length co-operation with the Holy Spirit. We must find His will. We must obey His voice. We must join in spiritual co-operation with Him, in all the movements which He fosters to save, to educate, to inspire, and to lift and build men in the image and stature of the Lord Jesus Christ.

CHAPTER III

THE HOLY SPIRIT IN THE ACTS OF THE APOSTLES WHERE HIS NAME IS MENTIONED

Forty-one times in the twenty-eight chapters of this wonderful record of God's people the name of the Holy Spirit is mentioned. It is the purpose of this review and outline of His work to set out with the references the things He did in these forty-one times. When the author first made out this outline it had tremendous effect upon him, the effect of repentance and confession of how little he had done in his ministry through the power of the Holy Spirit and the effect of reconsecration and deep determination to hereafter magnify the ministry of Holy Spirit. It is hoped that a review of this work of the the Holy Spirit in the Acts of the Apostles will have the same effect upon the students as it had upon the author.

1. Acts 1:2: *Christ gives commandments to His chosen apostles through the Holy Spirit.* You will find that all through the ministry of Christ He did almost all He did through the power and leadership of the Divine Spirit. God attested the ministry of Christ often by saying, "This is my beloved Son, hear ye him"; and in that connection almost always the Holy Spirit appeared, sometimes as a voice, as a dove, or in the form of tongues of flame.

2. Acts 1:5: *The Holy Spirit is described as God's baptizer of His people.* Those who mix the baptism of water and the baptism of the Holy Spirit have greatly missed the mark in interpreting God's Word. Some say this baptism of the Holy Spirit is the only one required. But it must be remembered that God was the administrator in this case, hence no other one has the right to administer it. Someone will say, How do you get immersion out of the incident of Pentecost? It is perfectly plain when it is remembered that just as we are immersed in the atmosphere so they in that great day were im-

mersed in the presence and power of the divine Spirit. God is the administrator of this spiritual baptism, and the Holy Spirit is the substance and Christ's church was the subject of baptism. Water baptism is to be administered by Christ's chosen ones. Water baptism speaks not only of our death to sin and our resurrection to newness of life and the resurrection of our bodies in the future, hence the New Testament mode of immersion is necessary, but it also prophesies the necessity of the other baptism that we ought to receive, the baptism of power.

3. Acts 1:8: *The Holy Spirit is promised as God's power coming on the people for service.*

4. Acts 1:16: *He is the author of the words of David, the inspirer of the Holy Scriptures.* It is a matter of joy that as we enter this great field of spiritual accomplishment recorded in Acts we have a divine pronouncement concerning the inspiration of the Scriptures. I believe that we must believe this doctrine of the integrity and authority of God's Word if we are to experience the gift of His power. The moment we deny the inspiration of God's Word that moment we start down hill in power.

5. Acts 2:2: *He immerses or baptizes Christ's Pentecostal church and was the fullness of divine power manifested as a mighty wind and as tongues of fire.*

6. Acts 2:4: *He fills with power all the disciples and endues them with the gift of strange speech.*

7. Acts 2:17, 18 *He is revealed as the fulfillment of Joel's prophecy in 2:9.*

8. Acts 2:33: *The exalted Christ received the promise of the Father and shed forth the Holy Spirit on the people.*

9. Acts 2:38: *He is promised as the power of God to every believer who being called repents, believes and is baptized in obedience to Christ's commands.*

10. Acts 4:8: *He fills Peter with courage and power to speak to the rulers and elders.*

11. Acts 4:3: *He fills all the disciples and gives boldness of speech to them.*

12. Acts 5:3-9 *He is the God whom Ananias tempted and lied to.*

13. Acts 5:32: *He is the great witness of God, His truth and power and His promise to them who obey God.*

14. Acts 6:5-10: *He fills Stephen with inestimable wisdom and power.*

15. Acts 7:51: *The Jews, stiffnecked and uncircumcised in heart and ears, resisted the Holy Spirit.*

16. Acts 8:15-17: *In answer to Peter's and John's prayers and laying on of hands, the new converts of Samaria received the Holy Spirit.*

17. Acts 8:18, 19: *Simon, called the Great, sought to buy with money the Holy Spirit's power.*

18. Acts 8:26-29: *As the angel of the Lord the Holy Spirit spake to Philip, directing him to go after a big sinner and guided him in winning an unsaved man to Christ and baptizing him, and then caught Philip up and carried him on to other places of service.*

19. Acts 9:17: *Paul received the Holy Spirit as His enduring power for service, by the hands and words of Ananias.*

20. Acts 9:31: *The Holy Spirit comforts Christ's churches as they walk and work in the fear of the Lord and were multiplied.*

21. Acts 10:19: *The Holy Spirit led Peter to see God's world-mission program and empowered him to inaugurate it by offering salvation to the Gentiles.*

22. Acts 10:38: *He is the one who anointed Christ with power.* We must not misunderstand this. Christ Himself was divine, was equal to the Father in all the essentials of deity. The author believes that Christ was as much God in Mary's arms as an infant child as He is today; and all of His limitation of power manifest in His earthly ministry was a self-limitation. He chose to exercise divine power not in His own stead, but through the Holy Spirit, I think, as an example and an encouragement to us in our work. God gave the Holy Spirit to Christ without measure. He gives Him to us with measure, because our human, finite, sinful selves limit the power of God.

23. Acts 10:4-45: *He baptizes with power the household of Cornelius after they have trusted in Christ, and thus brings the gentile world into encompassing reach of His gift of power.* This was a most significant act to all the gentile world. Not

only was the gospel given and guaranteed through this incident, but the power of Pentecost was also exhibited and guaranteed to the gentile world.

24. Acts 10:47: *The gentiles having believed Christ and received the Holy Spirit as on the day of Pentecost were entitled to baptism.*

25. Acts 11:15: *Peter convinces the Jerusalem church by the fact that the Holy Spirit came on them at Cornelius' house that it was God's doings.*

26. Acts 11:24: *Barnabas was a man filled with the Holy Spirit.* It is a very fine thing to say of a man that he is filled with the Holy Spirit. No more meaningful statement can be made about a minister or worker for Christ than that. Every believer should obey Christ's command, "Be ye filled with the Spirit."

27. Acts 12:7: *He as an angel of the Lord delivers Peter from prison.* While the church was in prayer God answered their prayer in the deliverance of the imprisoned Peter.

28. Acts 13:2-4: *The Holy Spirit directs in the appointment of Barnabas and Paul as missionaries and sends them forth.* This is a beautiful example of the Holy Spirit guiding the church at Antioch in the selection of the chosen ones as missionaries and then directs the church to send them out on their first great missionary tour.

29. Acts 13:9: *Paul is a man full of the Holy Spirit.* Everywhere he went he manifested this enduing power. He performed miracles, he preached marvelous messages. He went in personal service after the high and the low and brought them to Christ and into the work of His churches.

30. Acts 13:52: *He fills all the disciples with joy and power.* The Holy Spirit in His manifest power is the source of joy in our trials and service. Paul in Philippians 1:25, in Moffet's translation, speaks of his "fostering the joy of your faith." The sweetest joys that have ever sung their notes of praise in the hearts of God's people have been at times when the Holy Spirit came on them in power and enabled them to be effective in service.

An aged mother, more than twenty years an invalid, sat up in bed singing songs and quoting scriptures. A storm arose. The rain fell and beat upon the shutters. A bird, amid the

storm, nestled in the vines over the window and began to sing a most triumphant song. The aged invalid said, "That's my kind of a bird; it sings in the storm." And as the author of this book looked into the placid face of the aged disciple he said, "This is my kind of a Christian—the Christian that can sing in the storm."

This joy comes from the Holy Spirit. He gives us joy and power.

31. Acts 15:8: *God gives the Holy Spirit to the Gentile as well as to the Jews.*

32. Acts 15:28: *He has to do with limiting the burdens put on people.* He will not give them more than they can bear.

33. Acts 16:6, 7: *He directs where the Gospel is to be preached.* The Holy Spirit would not let Paul go into Bithynia. It is said, "The Spirit suffered him not." The Holy Spirit led him up to the boundaries of one country and forbade him to go farther. The author of this book believes that ministers and missionaries and other Gospel workers are given chosen fields by the Holy Spirit and that all of us should so keep in with Him and be so pliant and obedient to His will that we can hear His call and obey His voice and go where He directs.

34. Acts 19:2: *His reception in power as a worthy accomplishment of the right sort of baptism.* In other words, when we are baptized in water we should pay the price and receive the infilling of the Holy Spirit.

35. Acts 19:6: *He is bestowed on the newly baptized by the hands of Paul.*

36. Acts 20:23: *He continuously warns Paul about going to Jerusalem.*

37. Acts 20:28: *He places pastors over God's flocks.* We should never allow any of our denominational or church machinery to interfere with or in any way block the will of the Holy Spirit in furnishing pastors to the churches. We should not allow any intermediates—ecclesiastical or otherwise—to in any way embarrass the churches themselves in being led of the Holy Spirit to the man whom God chooses to be the shepherd of their souls and the leader of their Kingdom activities. Great peril lies here to the Kingdom of God.

38. Acts 21:4: *A second warning to Paul by the Holy Spirit.*

39. Acts 21:11: *He gives a third warning to Paul about going to Jerusalem.*

40. Acts 27:23: *The Holy Spirit in the form of an angel stood by Paul and encouraged him in a storm at sea.* What encouragement this incident offers to Christ's imperiled disciples as they cross the mountains and seas of opposition and the deserts of lonely life, the dungeons of persecution, and as they face the perils of deprivation and sacrifice, as they remember how Paul was undergirded and encouraged by the Holy Spirit on a storm-tossed sea, as a prisoner on the way to Jerusalem. He was comforted and encouraged, and so would we be by the same Spirit. Let us remember that as in the days of Elisha at Dothan, God has "His other armies"; and as in the days of the Hebrew children amid the hot fires of persecution, one like the Son of Man will be standing in the fire with us.

41. Acts 28:25: *The Holy Spirit is stated as the author of Isaiah's prophecies.* We began Acts with the Holy Spirit's testimony as to the inspiration of the Holy Spirit. Acts ends with the same glorious assurance. How stately are the steps of this divine Personality all the way through this wonderful record by Luke, the physician, under divine inspiration. It is a study worthy of a lifetime of the best and greatest in God's Kingdom. As He helped the early disciples so will He help us also in our day.

CHAPTER IV.

HIS HAND SEEN—HIS NAME NOT MENTIONED

In the previous chapter we saw those places in the Acts of the Apostles where the Holy Spirit operated and His name was mentioned. In the following passages we find His hand and presence evident, but His name is not called.

1. Acts 1: 13-26—He presided over the conference of the Jerusalem church as it selected a successor to Judas. He directed and unified the disciples as they waited in ten days of prayer for His coming in the fulness of power. He guides us when we know it often and often when we do not know it. He should preside over the churches today as they call pastors, plan their local work, train and enlist themselves in world-wide mission, educational and benevolent programs, as they organize to teach, to preach, to win souls, to bring in Christ's Kingdom. If we constantly perform the work of the churches in the presence and under the guidance of the divine Spirit, victory will mark the progress of the churches at every step.

2. Acts 3: 1-11: *He manifested His power through Peter and John in the healing of the lame man in the courage and power shown in Peter's sermon.*

3. Acts 4: 4: *He is shown in soul-winning power in adding other thousands to the church.*

4. Acts 4:13-37: *He emboldens the disciples testimony, confuses their enemies, shakes the foundations of the house where they worship, brings over them a great wave of liberality.*

5. Acts 5:1-42. *He punishes by death the sin of selfish lying and performs through the apostles many signs and wonders, adds multitudes of believers to the church, sustains them in cruel persecution and gives them courage to stand loyally.*

6. Acts 6: 1-15: *He guides the church in selecting deacons, gives miracle-working power to Deacon Stephen, emboldens him, confounds his enemies, as he dies like a hero for the sake*

of his Savior. Christ's churches should be guided by the Holy Spirit in the selection of deacons as much as the selection of a pastor; and the New Testament example should be followed in the selecting of deacons as men of good report, full of faith and the Holy Spirit.

7. Acts 7: 54-60: *Through Stephen's dying testimony the Holy Spirit* evidently sent conviction to the heart of Saul of Tarsus. Nothing more important has been done by the Holy Spirit and a dying deacon since the day of Pentecost than the starting of conviction in the soul of Saul of Tarsus. Such a day was worth dying for. We will never know until we reach Heaven how much the faithful, triumphant dying testimony of Stephen had to do in giving the world the Apostle Paul.

8. Acts 8: 4-18: *He sent forth soul-winners everywhere* and gave Philip a great meeting in Samaria and helped him to win the Eunuch. All our evangelistic meetings, in the selection of preacher, singer, and other important necessities, should be carried on in the wisdom and power of the Holy Spirit.

9. Acts 9:1-16: *He used a divine agency in winning the devil's biggest sinner* and made God's greatest Christian out of him and sent him out as the most potent agency for world-wide salvation in the limits of God's recreation record. That the Spirit's master redemption deed was the winning of Saul of Tarsus, is the judgment of the author.

10. Acts 9:31: *He gives another great revival to His people* and adds multitudes to the church.

11. Acts 9:32-35: *He gave Peter power to heal the paralyzed Aeneas*, turn two towns to the Lord, raise Dorcas to life and win many other souls.

12. Acts 10: *He worked with both hands on Peter and Cornelius*, making a missionary out of a hardshell apostle, saving a big sinner, and opening salvation's door to a lost gentile world. Men are saved once. They are converted many times. There is a case where Christ prayed for the conversion of a preacher. Peter in this case in Acts 10 received a genuine missionary conversion to Christ's world-wide program. It is hoped that this prayer will be answered in the case of others.

13. Acts 11: 1-18: *The Holy Spirit sends converted Peter back* to Jerusalem to make missionaries out of the first church. Only His power could accomplish so great a task in so short a time.

14. Acts 11: 19-22: *He sends a great revival to Antioch* and starts Barnabas out from Jerusalem to look for Paul and these two in the Holy Spirit's hands hold a great revival, make a new center for Christianity, and take a great offering and send it to Jerusalem. Here the center of Christianity is shifting from Jerusalem to Antioch. It went on from there to Ephesus, to Philippi, to Corinth, to Rome, to England, and around the world.

15. Acts 12: 1-25: *He permits Herod to kill James*, the brother of John, and *to put Peter in jail*, answers the prayer of the church, opens prison cells, lets Peter out by a miracle and sends an angel to smite Herod and worms to eat his body.

16. Acts 13:1-2: *He gives mission vision to the church at Antioch, calls missionaries*, inaugurates a movement for world-encircling conquest.

17. Acts, Chapters 14-28: *The Holy Spirit takes charge of Paul* and makes him the leader, teacher, preacher, evangelist, writer, and general secretary and apostle of the widening movement, carries him from Antioch through all sorts of perils, dangers, shipwrecks, persecutions, victories, and joys, enables him to set up churches, call out and train workers, write books, hold revivals and begin the mightiest mission program of all ages, and finally allows sin to carry him to the headman's block.

**Summary of How
He Manifests
Himself**

It will be instructive to look back through these two chapters on the work of the Holy Spirit in Acts and sum up the method of His manifestations.

1. *He waits for promises and prayers.*
2. *He blows like a mighty wind.*
3. *He sits as a lambent flaming tongue on the heads of the church members.*
4. *He sweeps thousands at one time into Christ's churches through regeneration and baptism.*
5. *He emboldens His disciples to face difficulties and speak to raging kings and furious mobs.*
6. *He empowers laymen and deacons for great service.*
7. *He gives power over death and hell to the disciples.*
8. *He kills a lying, selfish man trying to stop a collection and strikes dumb the sorcerer interfering with a sick sinner,*

and causes worms to eat the lecherous body of a blasphemous and defying king.

9. *He opens Heaven's doors to a dying deacon and shows Christ standing to receive his ransomed soul.*

10. *He took the bloody coats of persecution and broke the heart of murderous Saul and changed him into the topmost saint in redemption's story.*

11. *He brought earthquakes to shake open prison doors in order to release His bleeding, singing preachers; turned an earthquake into a revival and made a prison of persecution a gate of Heaven.*

12. *He turned towns and communities upside down with the gospel, held revivals in city halls, the Temple of Jupiter, and jails, and palaces of kings, raised the dead, made governors and kings tremble on their thrones, saved and led to baptism generals, carried the gospel ringing through streets and country places, and sent preachers singing to their crucifixion.*

13. *He built God's first church amid the devil's strongest opposition, with a larger membership than has been seen since in a single church.*

14. *He saved, called out, and trained workers whose fame has lived through twenty centuries, without books, schools, or printing presses. Not one of these workers had a college degree, yet their writings and words are an authority for the world's best scholarship. Every one of them died the violent death of the criminal and yet they stand at the head of the list of the world's best men.*

15. *He planted churches and built gospel centers in many places in the then civilized world; and in sixty-five years had going the mightiest movement known in all history. There is no period in church history comparable to the first century. The Gospel spread like wildfire. No period has developed greater characters. It was in this period that the New Testament was given to the world under the direction of the Holy Spirit.*

16. *Within fifty years He produced a literature, bound it together, published and scattered copies of it everywhere, 1300 years before printing presses were known; which Book is more widely read and loved, cherished and protected and preached twenty centuries afterwards than any thousand books of history.*

17. *He found a bloody handed murderer of God's people, gave him one look at Christ, broke his heart, saved his soul, changed his lion-like wrath to a heavenly compassion for men, turned him face about, sent him to the desert for three years to pray and see God and brought him back and led him thirty years—fourteen of them, in jail—and made him the mightiest man in all the world, the greatest preacher, spiritual writer, evangelist, missionary statesman, even the world's authority on the doctrines of God's Word and the foremost embodiment and interpreter of Jesus Christ.*

18. *He taught, trained, solidified and indoctrinated an organization left him by Christ, which has led billions of souls to salvation and builded the enduring foundations of twenty centuries of salvation.*

19. *Nothing is more important than for the New Testament worker to study, and to learn how to put into operation the effective power of the Holy Spirit as set forth and set out in the Acts of the Apostles.*

CHAPTER V.

PRAYER AND POWER

Luke 24: 49—"Tarry ye until ye be clothed with power from on high."

Prayer occupies a supreme place in the spiritual achievements of God's people. It is one of the essentials of Kingdom triumph. There is but little advancement without it. Aggressive advancement in the Kingdom of God is attained largely in proportion to prayer and supplication. There are no such things as prayerless spiritual achievements. God hands out power on the insistence and persistence of supplication. Spiritual power intimately relates itself to every mark of progress and every achievement with prayer. Their connection is vital. Power is conditioned on prayer—prayer of the right sort.

Among the Ancient Worthies

In the Old Testament records prayer has a high place. It was so with Abraham. His altar life decided his power life. It was so with Jacob. He won when he prayed. He lost when he was prayerless. It was so with Daniel. He kept his prayer window open toward God and therefore God closed the mouth of the lion and led him through every peril. The winning prophets immersed their messages in importunity. God blessed them in the remaking of God's people. When Moses uplifted his hands of supplication victory was with Israel. When prayer failed, defeat everywhere chagrined them. The prayer that faithed and the faith that prayed went dryshod across Red Seas and swollen Jordans and won in the tumbling walls of Jericho and the surrendering garrisons of Ai. In the Old Testament prayer stood top-high.

Supreme in Christ's Ministry

Jesus was a great prayer. He spent nights at it. He made prayer closets of the Judean hills and the Galilean coves. He never undertook a pivotal task without importuning communion with the Father. When the disciples missed Him from their company they sought him, intuitively, in His places of prayer. Prayer was His divine resort. It is yet the Christian's refuge. He spent nightly hours in Heavenly beseech-

ments before He called the twelve, before he preached His superlative Sermon on the Mount, before He raised the dead, before He cleansed the Temple, before He climbed Calvary. Prayer was the very breath of His after-resurrection life before His ascension. His main business in Heaven now is that of intercessory prayer. If our divine Saviour put supreme value on prayer in His own ministry, how imperatively necessary is it for us, being merely men, to put the highest value on prayer in our ministry! Prayer conditions power.

Pre-Pentecostal Praying

Probably the most immortal ten days in the history of Christ's churches is the Pre-Pentecostal prayer meeting of the early church. One of the last commands of the Savior to His depressed and depleted disciples was, "Tarry ye in Jerusalem until ye are endued with power." In other words, He sent them to pray and pray continuously until power came. There are many interesting things about this Pre-Pentecostal prayer meeting. Here are some of them:

1. *It was obedient prayer.* They had the hope of conquest in their praying because they were obeying the orders of their Lord in their praying. They interpreted His command to "tarry" by a persistent, unbroken prayer meeting until power came. All prayers that are in line with the command of Jesus Christ will have their day of Pentecost.

2. *This prayer meeting was consecrated by some holy unities.*

(1) *Unity of place.* The disciples were close together.

(2) *Unity of fellowship.* They had no unbrotherly distractions.

(3) *Unity of promise.* They clung with deathless devotion and looked with expectant faith to one promise of the Master and its fulfilment.

(4) *Unity of love.* They were bound with indissoluble bonds to the one central figure of their affection. Jesus the Lord reigned supremely in their hearts.

(5) *Unity of purpose.* They "were of one accord." Their souls symphonized in seeking the will of their Lord.

(6) *Unity of membership.* The 120 were present. Each was there to bear his responsibility, to perform his task, to pray his prayer.

(7) *Unity of passion.* They had a double death-devotion to Christ as their Savior, and for a lost world as the saving objective of their prayers and their power.

(8) *Unity of task.* They were not distracted by varied purposes and diverting demands. They sought in their praying one common aim, each enduement for himself, and each enduement for the other. They longed and prayed for a common baptism in the same power.

When such holy unities combine in conquering faith anywhere among God's people Pentecosts are sure to follow.

3. *It was a patient, persistent prayer meeting.* There seemed to have been no fret nor fury. Each disciple was persistent in his conviction to pray it through to Pentecost. It seemed that none of them had any other business except the business of prayer; and they tarried in unwearied supplication until they closed in with God on His promised power.

4. *It was a costly prayer meeting.* It taxed the endurance and persistence and tested the loyalty of every member of the little group of disciples. How many disciples since then wearied one hour, one night, one day of prayer. But these with unbroken fellowship prayed persistently for ten days. It cost them sleep. It cost them food. It cost them money. It cost them time. It taxed the endurance of their knees. It strained their muscles and wore upon their bones. It was an expensive prayer meeting. Every convenience of their former life was embarrassed and stressed; and yet they tarried until power came.

5. *It was an immortal prayer meeting.* Twenty centuries afterwards it is the most far-famed prayer meeting ever held. It has been talked about more than any other prayer meeting held in history to this time.

6. *It was a prayer meeting of victory.* A setting in faith marked their prayer meetings. Their love-loyalty for Christ never wavered. Their soulful confidence in His Calvary and resurrection life never quailed. They prayed with an unstaggering faith and they prayed it through. They beseeched and supplicated until power came, until power came in floods, until

power came upon each member of the church, until each one, great or small, was marked out with the lambent flame of power. They prayed ten days, preached one hour—more or less—and spent the rest of the day in baptizing their converts.

Why Not More Pentecosts

The day that followed and the results that issued out of the Pre-Pentecostal prayer meeting are unique in history. Many other great days have occurred, but none so far-famed as Pentecost. The question is asked, why? Has God withdrawn the promise of His power? No, He says the gift of the Holy Ghost "is unto you and your children and to all that are afar off, whomsoever the Lord shall call." God's arm is not shortened that He cannot save. He has not abated His willingness nor exhausted His power. The Holy Ghost is as much God today as at Pentecost, and just as willing. Why, then, are there not more Pentecosts? It is wondered if the reason does not lie in that there are not more Pre-Pentecostal prayer meetings.

The Matchless Prayer-Power Promised.

God never more lovingly nor longingly held out anything of all His riches of grace to His waiting people than He does the power of the divine Spirit to those who pray. John 3:16 is God's topmost promise to the lost. Luke 11:13 is God's supremest love-longing promise to the saved: "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" What more could He do? How much further could He unbosom His heart? How more completely could He guarantee power and more thoroughly assure us of His willingness to aid than in this matchless promise? It is not made to the wise nor the otherwise, to the rich nor the poor, to the small nor the great. It is made to those that pray. Power is conditioned by prayer. The author would urge upon his own soul and that of every student of this book the soulful acceptance of God's prayer-challenge in its matchless promise of prayer-power. Pray the prayer, claim the promise, accept and use the power.

Prayer-victories are marked all the way through the Acts of the Apostles. Prayer meetings precede dungeon deliverances and evangelistic victories. And one of the mightiest messages of the Acts of the Apostles is how God's people ought to behave themselves in prayer if they would see the triumphs of the Gospel.

CHAPTER VI.

FAITH AND POWER

John 7: 38, 39—"He that believeth on me, from within him shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him were to receive.)"

In the study of Pentecostal power and the Spirit's coming upon Christ's disciples we must give a primal place to faith as a condition of His coming. Plain, confident, reliant trustfulness in the deity, humanity, atoning sacrifice, resurrection presence, conquering enthronement of Jesus Christ is necessary and basal and primal as a condition for the down-coming and in-coming of the Holy Spirit on an individual worker.

Faith's Relationships

Faith has a vital relation to many of the accomplishments and graces in salvation and service.

1. *It is vitally related to one's salvation.* Eph. 2:8 clearly teaches that the grace of God brings salvation through faith and "that not of ourselves; it is the gift of God." No man can be saved without a personal trust in the Lord Jesus Christ.

2. *Faith vitally relates itself to our deepest life.* Gal. 3:11 teaches that the righteous "live by faith." The ongoing of the conquering life of the individual Christian depends upon his personal faith in God and His power.

3. *It relates itself to our walk.* In 2 Cor. 5:7, Paul says, "For we walk by faith and not by sight." Our daily conduct and walk in the Christian life draws mightily upon the sources of faith for strength and power.

4. *Faith is vitally related to prayer.* Mark 11:24 says that the answer to our prayers depends upon the assurance of our faith. We cannot get from God the blessings we desire unless we first bestow upon Him the surest confidence of our souls.

5. *The victories of our life vitally relate themselves to our faith.* In 1 John 5:4 it is stated that "This is the victory

that overcometh the world, even our faith." The victories of the Kingdom of God are conquests of faith. Hebrews, 11th chapter, is a record of the triumphs of the simple, confident faith of God's people.

6. *Faith relates itself to the joys of life.* In Phil. 1:25 Paul speaks of "fostering the joy of our faith." It is faith abundant and triumphant which made Paul and Silas sing at midnight in the Philippian jail and brought to their deliverance God's earthquake.

7. *Faith is vitally related to spiritual power.* In Isa. 45:11 God says, "Concerning the work of my hands, command ye me." And in John 7:38 we are told that the Holy Spirit in the overflowing tides of spiritual power floods the soul of him who believes in the Lord Jesus Christ.

So, we see there is saving, walking, living, conquering, taking, commanding, joy-bringing and power-giving faith. For the Christian nothing is more important than the faith of the soul that brings down and appropriates and applies the power of the Holy Spirit.

The Sources of Faith

God has opened up to us many fountains of faith and put them in easy access to every believing soul. He does not offer them to the elect few, but offers these sources of faith to all obedient, trustful souls who are willing to pay the price for the power of God. Some of these sources of faith are as follows:

1. *God Himself.* It is our privilege to draw from full companionship and comradeship with God the Father, Christ the Son and the communing Spirit. Hourly touch with these divine personalities in spiritual comradeship will feed faith, strengthen power and bring on enduement in power for service.

2. *God's Word.* The Word of God is the granary of the soul. From lid to lid of the Bible we find food in inexpressible abundance in easy reach to every soul—food and light and strength and power. Nothing is so strengthening to the faith of the simple child of God who craves power as a constant drawing on the sources of this fountain and granary of life.

3. *God's Work.* His tasks are everywhere. His calls for consecrated service come on the wings of every breeze and sound themselves loudly out to every condition of life. By

preaching, by teaching, by witnessing, by winning men, by comforting their broken hearts, by healing their diseased bodies, by giving them the bread of life, by applying to their souls the balm of Gilead, in these fields of service we will find sources of strength to our faith.

**Challenges to the
Faith of
Power**

God is constantly challenging us to trust Him and throw ourselves out on Him. He hedged Moses about with the desert, the mountains, the sea, a Pharaoh's army, in order to challenge his faith. He put the Hebrew children in the hottest fire that God's enemy could make in order to test their faith and try the metal of their confidence in him. The lions' dens, the swollen Jordans, the barren deserts of life were made of God to test the faith of His people. His promises challenge us. Jeremiah 33:3, "Call unto me and I am answering thee, and will show thee great things and difficult things and things thou knewest not." Mark 11:24, "Whatsoever things ye desire when ye pray believe that ye have received them and ye shall have them." Isa. 45:11, "Concerning the work of my hands, command ye me." These are God's great promises of challenge to our faith. Accepting them, appropriating their truth, will bring power.

The Joy of Faith

In Phil. 1:25 Paul speaks, according to Moffett's translation, of "fostering the joy of faith." This seems to the Apostle Paul to be the climax of all the triumphs of faith—the joy of faith. This sort of faith will sing behind prison bars, and laugh at frowning mobs, and conquer swollen Jordans, cross Red Seas, make perilous deserts a highway of life. It will give to him who has the joy of conquering faith the following spiritual glories:

1. *A divine companionship.* He whose faith laughs at furnaces of fire and lions' dens and dangers and difficulties and barriers to the progress of the cause of Christ, will have a divine companionship which will bring him through all these perils unhurt and unharmed.

2. *A holy optimism.* It will enable him to sing "songs in the night" and, like Paul and Silas, bring on earthquakes of deliverance by their prayers and songs. It will make his soul a conqueror over every difficulty.

3. *Spiritual compensations for life's deprivations.* The faith that sings a joyous song amid the sacrifices of life will offer a thousand compensations for life's losses. It matters not what comes, the soul that possesses it will find an unspeakable reward in the service of God.

4. *Power for difficult tasks.* The overwhelming odds and difficulties that the early church faced in Jerusalem were nothing when the Holy Spirit sat upon them and they were filled with His power. What was the Roman authority and the Sanhedrin's ecclesiastical sway; what was Pharisaic opposition when suddenly there fell upon these 120 simple disciples the winds of God's power? Jerusalem was conquered and three thousand souls were saved and led to obedient service. This crowd of simple folks had upon them the unspeakable power of the Holy Spirit. They saw the fruits of abundant righteousness. They garnered and harvested in the granary of God because they believed up to the limit of their souls in Christ and His resurrection power and they obediently trusted themselves to His holy keeping. And it will be so with all of us who pliantly, reliantly commit ourselves into the hands of His power.

CHAPTER VII.

OBEDIENCE AND POWER

Ps. 110: 3—"Thy people offer themselves willingly in the day of thy power."

The doctrine of obedience in the Word of God is a very vital doctrine. Much of God's blessings promised in His Word depend upon the willingness of His people to obey His voice and do His will.

Some Vital Scriptures

It will be well for us in the study of obedience in its relation to power to review some of these important sayings, both commandments and promises in the Word of God concerning this important doctrine.

1. Exodus 19:5 "Now, therefore, if ye will obey my voice indeed and keep my covenant, then shall ye be mine own possession from among all peoples, for all the earth is mine; and ye shall be unto me a kingdom of priests and a holy nation."

Here we see that obedience to the voice of God is a mark of divine ownership. Our obedience to God's way sets us out as God's peculiar nation—"a kingdom of priests and a holy nation."

2. Numbers 14:24 "But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it."

We see in this scripture God greatly honored Caleb, the hero of the desert-crossers, "because he had in him another spirit and fully followed" God. God put His blessings upon the children of Caleb because of the wonderful way in which he obeyed the voice and call of God.

3. Daniel 7:27 "His kingdom is an everlasting kingdom and all dominions shall serve and obey him."

Here God makes obedience to His will and way the very heart of His everlasting Kingdom.

4. Matt. 5:19 "Whosoever therefore shall break one of these least commandments and shall teach men so shall be called least in the kingdom of heaven, but whosoever shall do and teach them he shall be called great in the kingdom of heaven."

Here He makes obedience to the least of His commandments the mark of kingdom greatness. Power and influence in His kingdom depend upon our willingness to obey His commandments.

5. Matt. 12:50 "For whosoever shall do the will of my Father which is in heaven, he is my brother and sister and mother."

Here obedience to the will of God decides the problem of intimate loving relationship to the Father. Obedience to His will brings us close up to His loving heart.

6. John 10:27 "My sheep hear my voice and I know them and they follow me."

Here again a tender relationship is witnessed by obedience to the voice and call of God. We are the sheep of His pasture, as evidenced by our hearing His voice and following His command.

7. John 15:10, 14 "If ye keep my commandments, ye shall abide in my love. Ye are my friends if ye do the things which I command you."

Here the Savior tells us that He pours out the bounties of His loving friendship upon us if we in love and faith obey His commandments. In John 14:15, "If ye love me, ye will keep my commandments," He makes the very test of love our obedience to His will.

8. 1 John 2:5 "But whosoever keepeth His word in him verily hath the love of God been perfected: hereby we know that we are in him."

Obedience to the Word of God proves the perfection of our love and shows forth to the world that we dwell in the realm of His great heart and love.

9. 1 John 3:22 "Whatsoever we ask we receive of Him because we keep his commandments and do the things that are pleasing in his sight."

The answer to our prayers depends on our obedience to Him, our keeping His commandments and doing the things that are pleasing in his sight. Thus we see from these Scriptures the importance God puts on obedience in the life of His people.

The Place of Obedience

In discussing the doctrine of obedience it is necessary to understand its place in God's Kingdom. Nowhere does God teach that salvation depends on obedience. Obedience is the duty of the saved man, of the child of God. And when he speaks of this duty He presses it upon those who have already trusted Him and yielded themselves to Him. The conditions of salvation are repentance towards God and turning away from our sins, and faith in the Lord Jesus Christ as our personal Redeemer. This fact is witnessed by hundreds of scriptures. But nowhere is it taught that our salvation depends upon our obedience.

The Value of Obedience

In 1 Sam. 15:22, 23 the value of obedience is clearly set out. God says, "Behold, to obey is better than sacrifice and to hearken than the fat of rams." It is more important for us to obey the voice of God than it is to make sacrificial offerings to Him. He says, "For rebellion is as the sin of witchcraft and stubbornness as iniquity and idolatry." Here God puts disobedience as a deep, dark sin and classifies it with witchcraft, idolatry and iniquity. Certainly the divine One puts tremendous value upon the doctrine of obedience in the life of His children.

The Scope of Obedience

God gives wide scope to this matter of obeying Him in His Word. He includes His "commands," His "statutes," His "ordinances." He not only requires of us obedience to His commands set out in His word, both Old and New Testament, but He also demands that we obey His "voice," or the whisperings of His divine Spirit as He reveals His will to us from time to time in our consciences and in His leadership of the divine Spirit as we go on in His Kingdom work. He told His early disciples that they must follow "the Lamb whithersoever he goeth" and "whatsoever he commands this ye must do." We are under obligations to follow the intimations of His divine will, the

whisperings of His Spirit in our hearts as He calls us to service, to suffer, and to sacrifice for Him and to give ourselves without limitation to do His work.

Two of His

Greatest Promises

The two outstanding promises in the Word of God touching the matter of power are found in Psalm 110:3, which says "Thy people offer themselves willingly in the day of thy power," or "Thy people are free-will offerings in the day of thy power," or as Dr. Carroll translates this scripture, "Thy people are volunteers in the day of thy power." Here willingness to do the whole will of God depends upon our receiving the power of God. And in Acts 5:32 is a New Testament message on this matter of power—"And we are witnesses of these things, and so is the Holy Spirit whom God hath given to them that obey Him." Here the gift of the Holy Spirit is clearly dependent upon the obedience of spirit and will to follow God anywhere He leads. The ten days of tarrying in the upper room on the part of the 120 disciples before the day of Pentecost was clearly meant as a period of spiritual preparation in pliant and supple obedience to the will of God. In these ten days the wills of these early disciples were brought in humble submission to the whole world-will of Jesus Christ; and when God from His regnant throne saw the hearts of His Son's disciples in a pliant, willing obedience He poured out the divine infillment and enduement upon them. And it is just so today. Where through prayer and surrender and obedience to the will of God He finds His people He gives forth His Pentecosts of power to them in triumphant service.

The Cost of Obedience

Obedience to the will of God is often a very expensive matter. It costs in convenience and sacrifice. It costs blood. Sometimes it demands the giving up of our most treasured earthly possession and our most cherished ambition. God's will crosses our will and our way; and if we obey Him we must give up our ways and submit to His. Sometimes the voice of God calls for obedience in the deepest realms of love. A young woman recently had to give up, in order to obey the voice of God, the hope of a happy home and the love of the chosen of her heart. She was cultured, beautiful, charming, highly trained. A fond lover had offered a beautiful mansion as her home—the luxuries and emoluments of wealth and fame, a high

place among men—for her to become his wife. He offered the fondest affection and the deepest love of a manly man. All this greatly appealed to her and in the midst of her acceptance of this proffered love and all that went with it, on one occasion she heard the voice of God calling her to China. She was deeply distressed. The very fountains of her life were disturbed. All her plans were crossed by this call of God. The voice of God kept pressing the will of Christ for her to serve in China. It disturbed her sleep. It awakened her in her dreams. It troubled her in every waking hour. Her heart was broken, yet God would not let her alone. And still her lover pressed his suit. The call of love and self and worldly pleasures was in deep conflict and unspeakable antagonism to the simple call of God for unselfish service. It cost tremendously in the tenderest ties of life for her to obey God; but she paid the price and her life shines like a beacon of glory in the lands of darkness; and she is supremely happy because she obeyed the voice of God. A young man, cultured and trained, nursed an ambition for many years to be a successful lawyer. He made his preparation. Ambition waved its palms of victory and beckoned him on to a career of large usefulness and power; and in the midst of this preparation God spoke to him and said, "Go preach the Gospel." An awful conflict set up in his soul. Self and Christ, his will and God's will, were in deadly conflict. Day and night the still and imperial voice of God knocked at the door of his soul. He fought; he rebelled; he offered substitutes and compromises; but God would have none of them. Behind him were the prayers of a godly mother and a preacher father, claiming him as their preacher son. In his soul were the clarion calls of ambition and worldly emolument and earthly rewards. The battle was unspeakable. Finally in a tragic hour, in almost despair, he yielded to the will of God. God's love flooded his soul. God's power came on His ministry and he serves today in an obedient life doing the will of God with happiness beyond compare. The Holy Spirit is given to them who obey God, but it costs. But the rewards justify paying the price.

Truest

**The Perils of
Disobedience**

It is a very dangerous matter for a child of God, hearing the voice of God calling to service, to disobey that call. In Isa. 45:9 God says "Woe unto him that striveth against his maker." It is a very dangerous thing not to do the will of God. The history of God's people shows that disobedience brought on them all sorts of calamity, personal, in their family life, in their national life. If we do not obey God He may put His hand upon the tenderest treasure we have. It is far better to do His will than it is to disobey Him.

**The Rewards of
Obedience**

There are many rewards that God offers to the obedient soul—peace, the peace that the Savior gives; a happy conscience, approved of the divine Spirit. Often the blessings of prosperity in the material and spiritual world come as a result of our obedience. But I judge the chief reward of obedience is power, spiritual conquering power for service, power in preaching, power in teaching, power in witnessing, power for soul-winning, for Kingdom-building. All through the Acts of the Apostles we find power coming upon Christ's early disciples as they rightly relate themselves to the will and way of the divine Spirit; and what was true in the first century of gospel triumph will be true in every century where God's people offer themselves willingly to do His will.

CHAPTER VIII

CONSECRATED CHARACTER AND POWER

II Cor. 6: 17—"Come ye out from among them and be ye separate, saith the Lord."

Character means much in the Kingdom of God. Consecration is one of Revelation's biggest words. Bad men can wield political, military, commercial and civic power and often succeed. But it takes good men to get on with spiritual plans. Now and then a Judas, lying and betraying, has gotten into apostolic bands of God's disciples and held the bags of spiritual opportunities for a season. But their suicides were not long delayed. "They that bear the vessels of the Lord and ascend his holy hill must have clean hands and a pure heart." "Come ye out from among them," is God's Pre-Pentecostal call to those who would have His power. A hypocritical life cannot have power, nor hope for Pentecostal victories. Spiritual doom lies ahead for the doubtfully consecrated. A new creation must open the door for a new period of power.

The Case of David David longed and sought for a life of spiritual usefulness. A great sin darkened his whole prospects and fell like an impassable barrier across the outlet of his spiritual energies. He had to confess his sin and forsake it in the bitterest ashes of humiliation. He had to go to God in importuning prayer; and it was not until after a complete change and a reconstruction of his life that he even expected that "sinners would be converted unto thee."

The Case of Achan and Ai Ai was almost an unconquerable fortress with a dauntless garrison before the triumphant army of Joshua. On their first charges to take its towering heights, defeat and failure issued.

The cause of defeat was found in the hidden sin of an Achan's tent. When the sin was atoned for and an Achan duly chastised, Ai's invincible fortress was but stubble before the heroic onslaught of Joshua's men.

The Case of Peter

Before the crucifixion Peter had high place in the apostolic band. He was spokesman and leader. He belonged to the inner circle, in whom the Savior confided most, and upon whom He trusted the most sacred responsibilities. But in the shameful hours of his conduct around the trial and crucifixion of the Savior he lost prestige, his inconsistencies embarrassed and devitalized him and he went away to weep in his shameful defeat. But in the ten days of prayer before Pentecost Peter had turned from his cowardice and his backsliding and had come back and gotten on his feet again and established his spiritual poise; and, with the flames of holy fire resting upon him at Pentecost, having been cleansed and reconsecrated by the experiences of prayer and the enduement of power, he was as bold as a lion and faced without fear enraged Sanhedrins, angry mobs, and marshalled armies. He never quailed before mitred priests or panoplied governors. Consecration conditions power. There are no Pentecosts brought in by hypocrites. God's good men and women are to be the channels of His power. The clear, crystal waters of salvation cannot flow well through muddied streams. It took a holy Christ to make a plan of salvation acceptable to God and appealing to men; and it takes consecrated evangels to be the torchbearers of this light.

Things Worthy of Mention

There are some meaningful matters worthy of mention to those who seek for spiritual enduement as we think on the matter of consecrated character.

1. *Purity of heart.* When Hezekiah was told by the prophet that God had sent to him the message of death, with tearful face the king prayed thus, "I beseech thee, Oh Lord, remember now how I have walked before thee in truth." The dying king's appeal for his disordered house and his broken health was that God would remember how he had lived in the sphere of his own soul, how he lived before God, not before his family and before his kingdom, but in the sight of the omniscient eye

of God. He reminded God of his inside religion. The second part of his prayer was that God would "remember how he had done that which was good in His sight." This was how he had lived before men. His first appeal was to the purity of his heart, the genuineness of his consecration. And so it has ever been, God's power and our answered prayers are conditioned on the purity of our hearts, the singleness and genuineness of our separation from the world. The young Isaiah had to be purged and cleansed, by the hot coals from the altar, from his sin and sins that appeared to him when he saw the King and stood in his majestic presence, before he could be a ready messenger of God's mercy to men. The tongue of fire that sat upon the disciples at Pentecost was symbolical of spiritual cleansing within.

2. *A consecrated character, a godly walk*, forever characterizes those who are marked by Pentecostal fire. God's business does not require perfect holiness to receive power. He says in Luke 11:13, "If ye, being evil, know how to give good gifts unto your children, how much more will your heavenly Father give the Holy Spirit to them that ask him." This does not justify open sin nor secret sin; but it does not require perfect holiness in order to be the recipient of power. But throughout the New Testament those who are wholly consecrated with the cleansing grace of the Gospel were the ones whom God trusted with His power. The Acts of the Apostles is the record of consecrated men. It is not the victories of hypocrites. The Judases and other betrayers have nothing of chance or service or praise in the records of the Acts of the Apostles. The prayer-power of Pentecost and afterwards is the victories of God's good men with upstanding consecrated characters. Character in the Acts of the Apostles conditions power. Among God's evangelists today with His heralds of the Cross, there must be no compromise in conscience, no vicious, eating, cankerous virus of sin-love at the seat of the soul. All the idols of our hearts must be thrown out and the love of sin must be rooted out, branch and all. John the Baptist said, "The ax is laid at the root of the tree." It is not necessarily a great life that God wants us to offer Him. It is essentially a good life that He wishes to take and make great in His service. All God's Pentecosters are God's consecrated ones. In one of Christ's after-resurrection appearances to His disciples, He showed

Himself when a group of them had gathered behind closed doors for fear of the Jews; and, as He stood with outstretched hands offering them resurrection-power, John says, "He breathed on them and said, 'receive, ye, the Holy Spirit'." Since the Spirit of God is the breath of Christ, we must live so close to Him that we can constantly feel the breath of His power upon us. Consecration conditions power.

CHAPTER IX

ENTHRONEMENT AND POWER

John 7: 38, 39—"He that believeth on me, from within him shall flow rivers of living water. (But this spake he of the Spirit which they that believed on him were to receive, for the Spirit was not yet given because Jesus was not yet glorified.)"

In considering the question of power in the work of the Kingdom of Christ it cannot be considered apart from the personality and ministry of the Lord Jesus Christ. Each disciple who is to receive power has a relationship to Christ which must be recognized and emphasized if he is to be the channel through which God works His miracles of grace in extending the Gospel and promoting His coming Kingdom. This inner spiritual relationship to Christ must not be overlooked. The reception of this power for service is based on one having received and appropriated in his own life the fundamentals of the Gospel. Regeneration, justification, sanctification, consecration and the enlightening and illuminating power of the Divine Spirit are facts and experiences primal and basal to all the conquests of the Kingdom. Each man desiring this power must rightly adjust himself and his whole life's program to Jesus Christ Who is God's central figure and factor in salvation. He is the great example of how God used the Holy Spirit in, on and through Jesus. In His Heavenly ministry He accomplished all of His great deeds, even His resurrection through the power of the Third Person in the Trinity. God gave Him the Holy Spirit "without measure," hence He is our example. The Holy Spirit does not speak of Himself, but He is come to teach us Christ and to glorify Him and to take His things, words and work and bring them to bear upon our lives. The Holy Spirit sits regnant in the background and He pushes forward and magnifies Christ and His things. So, we must understand and acknowledge our relationship to Jesus Christ before we can be highly and greatly used by the Holy Spirit.

**Christ Must be
Central**

In the old dispensation the Father was revealed as pre-eminent. In the redemptive dispensation Christ is central. It was He that was born, lived and died and is risen again. He bought our salvation. He stood in our shoes and worked out our atonement under the wrath of God. He is the chief master in God's redemptive program. We are bidden to worship, love, trust and enthrone Him. The Acts of the Apostles has the Holy Spirit as an executive agent of the Godhead; but He magnifies Christ and makes Christ central in the affairs of God's militant churches; and so it must be today.

**Explanation of
Important
Scriptures**

In John 7:38, 39 is a very important revelation—"He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water. (But this spake he of the Spirit which they that believe on him were to receive, for the Spirit was not yet given because Christ was not yet glorified)." It is to be remembered that between Christ's ascension and the descent of the Holy Spirit on the day of Pentecost there expired some ten days, in which time the apostles and disciples were engaged in continuous prayer in the upper room at Jerusalem. They were obeying Christ's command. They tarried for power. They waited for the divine Paraclete—the promise of the Father. He delayed His coming. This scripture in the 7th chapter of John explains why He delayed. He remained at the court of Heaven for the glorification and crowning of the Lord Jesus Christ. Christ's earthly ministry had ended. His redemptive work had been accomplished. He had "bruised the serpent's head" and the serpent had "bruised His heel." He had gone through spiritual travail and His soul was satisfied. He had paid the full price for our redemption and now he comes back triumphant over sin, death, hell and the grave. And the Heavenly Host gave Him a royal reception; and He is seated regnant upon the right hand of the Father for His ministry of intercession.

The Holy Spirit desired to remain for this Christ-crowning. All the Heavenly beings evidently gathered at this regal installation. After this glorious enthronement of Christ the Holy Spirit descended upon the early church on the day of Pentecost. Christ must be glorified, crowned, enthroned in His rightful place in the Heavenlies before His vice-gerent, the Holy Spirit,

could come down to infill His people and endue them with power. Here lies a great spiritual truth, and it must be a spiritual experience with each disciple. Christ must be enthroned in our hearts before the Father will bestow upon us the conquering gift of power.

The Cross and the Throne

A great spiritual writer has said that the cross was made for the self-life and the throne was made for the Christ-life, and within each saved person there is a cross and a throne. In proportion as we put self on the cross in daily crucifixion and Christ on the throne in constant glorification we have power with God and power with men. And in proportion as we put the self-life on the throne and the Christ-life on the cross, magnifying self and minifying Christ, we are weak and miserable and ineffective. Here lies a great truth. Have we enthroned Christ? Have we crucified self? Have we nailed our passions, our selfish hunger, our sordid ambitions to the cross; and there daily do we crucify them, putting them to a shameful death because of their seeking dominance in our lives; and in their place dominant in our hearts have we enthroned Christ? Have we given Him the supreme place? Do we make His name above every name? The way in which we answer these questions and have these experiences decides largely the proportion of Holy Spirit power we receive. Have we had our Pentecost? If we have not, is it not because we have failed to enthrone Christ in His rightful place—in His supreme place in our hearts? Whom do we obey—the selfish life or the Christ life? Power or weakness hangs on our answer.

A Holy Hypnotism

The scriptures said, "One is your master, even Christ." Paul speaks tenderly of being the "bond slave of Jesus." These are deep spiritual concepts. Have we made them our experiences? The hypnotist masters his subject and the subject obeys the will of the master—pliantly, suppliantly, obediently does what he desires and goes where he directs. So, it should be with the child of God who seeks the fulness of power. Christ is the great Master; and we are to be His "bond slaves." Our greatest freedom lies in the direction of a fully surrendered spiritual servitude to Jesus Christ. In this direction lies power. The early disciples during their ten days of prayer and the claiming of God's promise in their long continued period of meditation upon the life, death and ministry of the Savior, in

their period of supplication, their open-hearted reception of the coming power found a spiritual mastery of Christ that made them pliant and supple in His hands. They went bravely and uncomplainingly to prison, to exile, to the bleeding lash, to shameful crucifixion and to all sorts of discomfort and persecution. They gave up all. They surrendered themselves without murmur to all sorts of deprivation and faced the most difficult tasks under the conquering mastery of the Savior. They enthroned Him. They had glorified Him and hence He poured out on them the abundance of His power and "from within them" flowed "rivers of living water." These are the streams from the fountain that flow through the canals of history; and after twenty centuries are bringing the rich irrigating, refreshing, soul-cleansing and character-building floods of power and grace to us today. A mastered ministry is what the world needs today; a discipleship which completely enthrones Christ as Lord and as completely crucifies the self-life is what the world needs for its complete regeneration and sanctification today. I wonder if the reader is a candidate, is an applicant, is a spiritual suppliant for this heavenly endowment on the basis of this Christ enthronement and mastery. The promised power for you and me is conditioned on our glorifying Jesus Christ in our inmost and essential life. In this direction it seems to me lies the return of the Pentecostal flood tides of power. May the student of this book so adjust his or her relationship to Christ as that the crystal rivers may begin their flow out from heart and life.

CHAPTER X

POWER AND THE WORD

Eph. 6: 17—"Take the sword of the Spirit, which is the Word of God."

It is interesting to note in the experiences of God's people recorded in the Bible and in Christian history since how vitally related to each other are the Holy Spirit and the Word of God. In so many places the preaching or teaching or proclamation of the Word of God, either as quoted from the Old Testament or as it was inspiringly delivered by the inspired leaders and preachers of Christ's gospel, had great power and the students and gospel workers of this day need to know and to have tremendously emphasized on their consciences the relation of the truth of God to the power of the Holy Spirit.

The Word— the Breath of the Spirit

It is clearly taught that the Scriptures as we have them now in both Testaments were given to holy men as they were breathed on by the Holy Spirit. Somebody has reverently said that the Bible is the lungs of God through which He breathes the breath of power on the souls of His people. No fact of history is more thoroughly established and more universally acknowledged in the world of scholarship and Christianity than that the Bible was inspired by the Holy Spirit. It not only contains the Word of God, but it is the Word of God; and faith in the inspiration is recognized as one of the conditions of receiving the power of the Holy Spirit. God does not ordinarily, if at all, give the power of His Spirit to the worker who refuses to recognize His authorship of the Holy Scriptures. The men who stand out for their leadership in Christian history and have won a place in the halls of Christian fame have universally been men who accepted the divine inspiration and authorship of the Bible. They have taken it as it is, as the Word and authority of God.

Symbols of Power

Throughout both Testaments the symbols of the Scriptures are symbols of power. Let's look at some of these.

1. *Fire.* God says, "My word is like as fire," Jeremiah 23: 29. Fire is power. It has a great constructive as well as great

destructive power. If it were not for the power of heat all the iron foundries of the world would be idle and all the engines of transportation would sit valueless on their tracks. If it were not for the power of heat there would be no vegetable life. So, God symbolizes the power of His Word by the destructive and constructive power of fire. His Word burns out the dross in the gold of Christian character. Its furnaces mold and build and enrich the vitalities of Christian strength. It warms the heart of Christianity. It burns out the frigid zones in our churches and helps to bring in the springtime of life and the summers of revival and greatly aids as it warms the atmosphere of our churches in precipitating the showers of divine blessing upon the harvest fields of Christian activity.

2. *Like a hammer.* God's Word is compared to a hammer that breaks in pieces the stony heart and breaks down the iron bars of opposition to the progress of the Kingdom of God. The missionaries and evangelists of the world have hammered their way as they have used the Word of God against the Chinese walls, against prison bars, against the organized militancy of the world's sin. It is the power in the Word of God that makes it possible for Christ's militant churches to prevail against the gates of hell in their conquest for spiritual victory.

3. *As water.* God says you are clean through the Word and he says, like the falling rain and the melting snows guaranteeing the harvest, so "My word shall not return unto me void." Water has great power. Without the showers of rain there will never be the blushing crops and the whitening harvests. Without the overflowing floods the deltas of the world's richness will never fill the granaries of the world's hunger. Without the rising and swelling tides of the world's watery seas, the seasons will not bring the rain and the harvests. So it is, unless the Word of God prevails unless the water of its cleansing, unless the showers of its refreshment, unless the swelling tides of its spiritual floods come to the hearts and lives of men we will not have the fructifying power of the swelling seed, of the sprouting branch, of the ripening fruits of Christian experience and conquest. The Word of God cleanses the soul, purifies the heart, and gives consecrated power to character building.

4. *As life.* Christ says that "my words are life." The power of the germinating seed planted in the crevice of the

rock will burst asunder the mountains. The vital element in all the phases of world-making constitute and demonstrate the power of life everywhere. So, the Word of God planted in a dark place will burst asunder its dungeons, drive out the miasmas and death damps, and bring new conditions and regenerations. The vital spark of the truth of God planted in the heart of a wicked sinner will make of him a saint and an apostle like Paul, a psalmist and singer like David, a conquering hero like Daniel, and a spiritual journalist like John the Beloved.

5. *Like light.* The Psalmist said, "Thy word is a light unto my feet and a lamp unto my pathway." And all through the Bible the Word of God is shown as the light of the soul, and this is power. It dispels the darkness; it drives out the hordes of evil diseases and germs of death that lurk in the darkened soul.

6. *The sword of the Spirit.* Paul says that the Word of God is the "sword of the Spirit." And the writer of Hebrews says that the Word is "like a two-edged sword that cuts and divides and separates." The Word of God is the Spirit's offensive weapon of the gospel. With it He cuts down opposition; with it He brings to judgment the adversaries of the truth. The sword is the symbol of victory, the implement of conquest. With this holy sword in the hands of a consecrated ministry of preaching, teaching, singing, the Christian forces are carving their way to an immortal victory and a universal conquest for Christ. The Holy Spirit honors no other book like He honors the Bible. He puts His power upon no other message like the message of the Cross. This is demonstrated everywhere. When preachers use history, science, philosophy, biography, or any other source of information, enlightenment and inspiration their congregations dwindle and they drift from vital Christianity. God's power honors the preaching of the Word of God. Wherever the ministry magnifies the inspired Word of God and preaches the message of the Gospel it is always accompanied by the power of the Holy Spirit.

Some Vital Suggestions

The author would suggest to students of the Word, workers for Christ, and seekers after power, the following things:

1. *Believe the Bible.* Accept it as the authoritative will of God. Believe it all from lid to lid. Its credentials are sufficiently satisfying to justify the most implicit faith. Bow to its

authority. Let no censorious doubt eat away the power of your ministry by shaking your confidence and your reliance on the Holy Scriptures. The worthies of the past have won by it. The victories of the past belong among the achievements of the Holy Scriptures.

2. *Dig for Its Gold.* Bore for its richest oil. Bathe your soul in its refreshing fountains. Delve among its rich roots of vital strength. Do not be satisfied with its surface. Revel in its glories. Endow yourself with its riches. Strengthen your character with its vitalizing doctrines. Obey its commands. Accept and live on its promises. Root yourself in the sub-soil of its enriching deltas. Find its satisfying message. Power lies in the enthronement of the conquering truth of God in the soul. Make it the man of your counsel, the light of your pathway, the manna for your hungry soul, the crystal, refreshing water for your famishing heart. God says, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Know all of it you can. Study it by the light that is in it and by the inspiring wisdom the Holy Ghost will give.

3. *Love It and be Loyal to It.* Let no other book have the same place in your affections that the Word of God does. Other masters have written but nobody has written like the Master. Be loyal to its teachings, align yourself with its doctrines, plant the solid feet of your convictions upon the immovable rock of its foundations.

The author's father, a noble, country preacher, in the days of his ministry was fond of saying, "As long as God's people stay by and faithfully proclaim the Word of God they may be sure of the power of the God of the Word."

4. *Faithfully Proclaim It.* That is what Jesus preached. It is that that Peter proclaimed on the day of Pentecost, and elsewhere. It was the Word of God that Paul proclaimed from Jerusalem to Rome. He shook thrones and shattered crowns and turned cities upside down and unearthed the foundations of empires. "Preach the Word" is the commandment of Christ. Preach it in season and out of season. From all the fields of history, science, philosophy, from human achievement everywhere, draw information, illustration; but preach the Word. It is the Gospel that "is the power of God unto salvation." And when the ministry departs from proclaiming the pure

word of God the world will go back into night and men into heathendom. Eloquence will not save a nation, nor will art. If so, Greece would have lived. Law and military power will not save a nation, or else Rome would have been standing. Education and organization will not save a nation. If so, Kaiser William's empire would not now be in the dust. It is the Word of truth, the Gospel of Jesus Christ, with which we must remake this world and build it on sure foundations.

5. *Live It.* A gospel-formed character is God's greatest human dynamic. Form your life and build your character according to the precepts, doctrines and teachings of the Word of God. Manifest its spirit. Revel in its riches. Glory in its joys. Live the Bible and the world will know God. There is a vital connection between the Word of God and the power of God. The Holy Spirit in His dealings runs His trains on the track of the truth; and we will wreck His trains and lose our baggage and ditch our crew when we depart from the truth of the living God revealed in the Holy Scriptures. Pentecosts come when God's ministers preach the Word. Nothing will so feed the hungry souls of a lost world, rebuild its waste-places, reinhabit its deserts, make the valleys to bloom as the roses with the richest glories of Christianity, like the sowing of this world down with the truth of God. Let us give our lives to its world-wide proclamation in the power of the Holy Spirit.

CHAPTER XI.

THE SPIRIT'S MANIFESTATIONS

Acts 2: 4—"They were all filled with the Holy Spirit."

It is a very fascinating study to see in the revealed will of God in His unfolding leadership and love of His people and in His providential manifestations how God shows Himself and exhibits and demonstrates his co-operancy in the life and work of His people. He manifests Himself in many ways. It will be interesting and profitable to the student to look at some of these manifestations of the Spirit's way and will and power, especially in the Acts of the Apostles.

As Guide

The Holy Spirit is given by the Father as pilot and guide of the souls and activities of Christ's people in their search for truth and in their quest for souls. The Savior says, "When the Comforter is come, He will guide you into all truth." He sits regnant in the souls of God's people as interpreter of the truth of God. He throws His lambent light both on the page of revealed truth and on the heart of the saved soul, matching the supply of the one to the need of the other. He goes before world's need, calls the worker, selects the part of the vineyard of the Lord He desires each to labor in. He unlocks prison doors when He wishes the prisoners of the gospel to escape the hand of the wrath of man. He breaks down the Chinese walls of opposition to His missionary program. He is the angel of God to call the Philips to go the desert roads toward Gaza, to find the pivotal sinners and win them and baptize them and send them forth to redeem kingdoms. Nothing is more interesting in the Acts of the Apostles than the guiding, wisely leading hand, unseen but powerful, of the Holy Spirit.

As Deliverer

In the Acts of the Apostles one of the greatest missions of the Holy Spirit was to deliver Christ's workers from dungeons, perils and death, and to preserve them against overwhelming odds from the hand of the destroyer. The many nar-

6:4:18
 2 Tim. 4:18
 Heb. 2:18
 2 Tim. 3:12
 2 Tim. 4:11

row and perilous escapes from prisons, from enraged mobs, from secret plots of enemies, from storms and raging seas, from murderous robbers and persecuting Jews of Peter, Paul and their companions in labor throughout this wonderful record of divine-human achievement recorded in the Acts of the Apostles, give abundant proof of the delivering and protecting power of God. No dungeons are too dark, no prison bars too strong, no governmental bands too binding, no sea too stormy, no road too infested, no persecutions too grilling and cruel for the strong, matchless hand of the Holy Spirit in His work of delivering Christ's disciples.

As Lambent Flame He appeared upon the personalities of the membership of the Jerusalem church on the day of Pentecost as tongues of fire; and in other places in the Word of God fire is a type and symbol of the Holy Spirit. It was the Holy Spirit infilling John the Baptist that made him "a burning and shining light." This means that the Holy Spirit, like fire, cleanses and purifies, burning out the dross, testing the gold of character, and giving to God the unalloyed gold of the Kingdom. It means that He is the great kindler of the holy fires of enthusiasm and evangelism. It is He that starts the conflagration of sweeping passion for spiritual conquest from off the altars of Christ's churches and throughout the harvest fields of His holy triumph. It means that He is the author of the "burning heart" of inspiration. It is He that gives the songs in the night and causes His Pauls and Silases to sing triumphantly in the prison cells of persecution. It is He that feeds, nourishes and sustains the bonds of holy fellowship and causes His people amid the difficulties, trials and hardships of life to be cemented in the bonds of one purpose and one spirit, and to give them conquering optimism and victorious faith.

As Bugler It is the Holy Spirit who stands as God's bugler upon the walls of Zion, calling His people and His churches to militant warfare and to sacrificial service. He calls the Pauls from Tarsus and the Barnabases from Antioch to tour as missionaries in destitute fields, to win the lost and build the churches for Him. He stands as a "Man of Macedonia" on the shore of the ruined Europe and issues the "Macedonian calls" to the Pauls, to His missionary secre-

taries, to His soul-winning evangelists, to His home churches, marshalling their strength and gathering their sacrifices for world-conquest.

**As the Still
Small Voice**

It is the Holy Spirit who whispers in the heart of the convinced sinner the sense of sin and the conviction of unrighteousness and judgment. It is He who brings the missionary vision of the world-work on the house-tops of Joppa. It is He who as the angel of God whispers comfort and courage to Peter in the Jerusalem dungeon and to Paul on the stormy Aegean Sea, and assures of God's presence and strength. It is His solace, consolation and comforting grace that sustains the tired and over-run disciple wherever he may be in the harvest fields of service. What is more gloriously encouraging to Christ's churches today than the manifold manifestations of the Spirit's enrichments, reinforcements, enlightenments, encouragements, and conquering morale which He gave to His struggling first churches as recorded in the Acts of the Apostles.

**As the Arm of
Omnipotence**

One of the most encouraging manifestations of the Holy Spirit in the Acts of the Apostles is as He is set forth as the arm of omnipotence in the irresistible power of God. He quells the raging mobs. The wrath of kings is assuaged before Him. Angry mobs cannot accomplish their hellish designs against the power of the arm of God. Roman prison bars are but brittle stubble in His hands when He wishes His apostles to go free. He commands the earthquakes and they answer the call of bleeding but singing Paul and Silas in the Philippian jail; and as a result Paul takes charge of the jailer, the jail, the town council, and the Roman city. Under His mighty hand enraged seas do the bidding of the praying apostle and angry, murderous mobs are turned into evangelistic meetings. The prayer-meetings of obscure disciples become the dynamics that change continents and remake empires. Under His enduing power Simon Peter is changed from the denying, crying, cowardly, frightened, ministerial sissy, to the lion-hearted, iron-side, stone-wall of Pentecostal leadership. Men otherwise timid are given the courage of bold and irresistible strength. Under His power the modest, reticent John becomes the "Son of Thunder." Under the mighty hand of His omnipotence a little band of 120 modest, obscure, unknown men and women in the

course of a few months are changed into a mighty militant phalanx of spiritual iron-sides, ten thousand strong, in the center of their greatest opposition. The message of the power of the Holy Spirit in the Acts of the Apostles is that no difficulty is too great, no barrier too obdurate, no rock too adamant, no adversary too strong, no burden too unbearable, no fires of persecution too hot, no prison bars too strong, to hold back nor hinder nor halt the Spirit-filled workers and winners for the glory of Jesus Christ. In many other ways the Holy Spirit manifests Himself to His people, the record of which is found in the Acts of the Apostles.

CHAPTER XII.

PERILS TO POWER

There lie in the path of him who seeks the fullness of power many perilous bypaths and crouching dangers. The seeker after Holy Spirit power must ever be on his guard against these enemies of the soul. The devil regards the Spirit-filled disciple as Christ's most effective agent and sin's most militant enemy, hence the attack of the enemy of the soul is constant and persistent, seeking to take away from us our power. We are constantly besieged from the enemy's camp and constantly allured by his enticements. Every step that leads to power must be taken with caution.

A Tender Personality

We must remember that the Holy Spirit, the source and agent of God's power is a divine personality. He is a great gentleman. He is tender and affectionate and never imposes himself upon God's people. He enters open doors and does not break in. His whole power is appropriated on the basis of volunteers. He preserves all the rights and liberties of the individual and makes His way into our lives by the way of our volitions and willingness. The Psalmist said, "Thy people shall be volunteers in the day of my power."

Three Great Sins

The scriptures give out three danger signals, warning the saved man seeking for power against three sins, which if committed cause the crumbling of our power and imperil our effectiveness.

1. Acts 7:51: "Ye stiffnecked and uncircumscised in heart and ears, ye do always resist the Holy Spirit."

Sometimes our will carries us in a certain way. All our interests lie in that direction, as we think. But God's Spirit decides another way is best and reveals His will to us, and we resist, we oppose, we block the will of God and hold out against the Holy Spirit. This is a perilous sin. It takes the

nature of "rebellion" which God says is as "witchcraft" and "stubbornness," which is as idolatry.' Resisting the will of the Holy Spirit imperils our power.

2. Eph. 4:30: "And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption."

It is possible for us in many ways to grieve the Holy Spirit by our stubbornness, our self-will, by our failure to yield ourselves completely into His hands and do what is God's pleasure. We must remember that spiritual impressions are as sensitive as the apple of the eye. And it is easy for us to imperil our power by grieving away and wounding the Holy Spirit.

3. 1 Thess. 5:19: "Quench not the Spirit."

Here the picture is that of the kindling fires of power, the spiritual compassion in our hearts. And by our cold, unconcerned and indifferent spirits we throw the quenching water of our indifference in the flames of this holy fire and seek thus to quench its fire, to darken its illumination, and to put out the conflagration of His holy power in our lives and ministry. We must tenderly regard this great personality in our lives and seek by every tender courtesy and consideration and by every reverent attitude of soul to court His favor, to invite His presence, to utilize the proffered power.

The Things Which Imperil There are many other things which, if we do not carefully guard and are not cautious in our conduct, will put barriers of soul against the incoming power of the Holy Spirit. I mention some of them.

1. *Secret sin.* Power in our lives is often endangered by some secret, lurking sin, seated as an idol in some corner of our souls, blocking the way of power. This sin may be known only to the individual. The dearest and closest of friends may be ignorant of its presence in our hearts, but the all-observant eye of God sees it and cannot come fully into our lives until this sin is eradicated—root and branch—and cast out. The Psalmist said, "Keep me back from secret sin." Here is one of the danger signals to power.

2. *The worldly way.* If the seeker after power has worldly ways, the unspiritual mind, the selfish conception of the world's values, he greatly imperils the coming of power. He cannot

follow two worlds and exercise God's power in either. The worldly pleasures common today to the social life are blocking God's way into the lives of many of His people. He cannot get His message of power delivered because of the luggage of the world about the door of their hearts.

3. *Compromise with truth.* The one who betrays the truth or temporizes or compromises with it is in danger of forfeiting his power. The Word of God is the sword of the divine Spirit and if we seek to blind the edge of His sword we imperil the effectiveness of this instrument of power. Whole-hearted acceptance of the Word of God is a condition of Pentecosts in the soul.

4. *The promotion of self.* In God's world there is just one big self and that is God Himself. And if we seek to promote our little selves making much of the ego, interjecting our way, seeking our promotion, we imperil the progress of the Kingdom of God and the coming of power in our own lives. If we seek the extension of our name, the exaltation of ourselves, a crown for our merits, recognition for our deeds, we endanger the Day of Pentecost in our ministry.

5. *The money-heart.* The road to Christian power is strewn with the wrecks of the money-heart. Preachers and other disciples seeking the aggrandizement and pleasure and power that comes from wealth, indulging in speculation to gain money, entering the bypath of investment often common to the successful ministry, will tear down and devitalize and keep back the power of the divine Spirit in one's life.

6. *Secret rebellion.* Often power is blocked because in our hearts we rebel against some providence which God has allowed to come to our hearts, or homes, or business, in order to test us and to sanctify us, and we rebel and God withholds His power.

7. *Warming at the devil's fires.* In the days when the other disciples followed afar off, Peter denied the Savior thrice, and they found him warming at the enemy's fire, denying his Savior. We do not gain by drawing on the sources of the world for our pleasure and power. Here the "little foxes" get in their deadly work in the vineyards and harvest field of our service.

8. *The unsundered self.* Probably one of the deadliest enemies of our power is our fixed will, our love of selfish things and selfish ways. "They first gave themselves to the Lord" is one of the high notes of one of the early Christian churches. When they had given themselves to Him first, then everything else God demanded of them was easy. So it is when we consider power. Self must be surrendered, must be put on the altar. All of life's treasures which we hold dear must be handed over to Him who hath redeemed us and who owns us.

By these and many other ways Christian workers endanger their power. May each one of us walk this path that leads to life's Pentecosts cautiously and be on our guard against the dangers which lurk on our way. Paul had great and constant anxiety that he might not become a castaway and lose the resurrection power of Jesus Christ, and the Pentecostal dynamic of the Holy Spirit. We, Christ's lesser disciples, should be on our guard constantly lest we become castaways and are thrown in the scrap heap of ineffectiveness because we have lost the power of the Holy Spirit.

CHAPTER XIII.

THE ONE SPIRITUAL ESSENTIAL

Zech. 4: 6—"Not by might nor by power, but by my Spirit saith the Lord of hosts."

In the spiritual development of God's Kingdom there are many convenient and essential things aiding progress and efficiency and comfort. Good meeting houses, Sunday-school buildings, large choirs, trained ministry, convincing literature, quick methods of travel, and many other such things greatly aid in the militant progress of God's Kingdom; *but there is one essential*. His power is imperative; His presence cannot be dispensed with. There are *no substitutes* for the Holy Spirit in the work of the Kingdom of God.

Not An Eloquent Ministry

Great has been the contribution of equipped, scholarly, trained, eloquent preachers and leaders in the past history of God's people. They are needful in every section of the world. They contribute mightily to the militancy and achievement of the Kingdom of God. Peter's sermon, Paul's master-ship over men, were needful essentials in the early history of the Kingdom of God. So have been the Savonarolas, the Luthers, the Wesleys, the Spurgeons, the Broaduses, the Carrolls, the Gambrells, and a host of living leaders. The great essential thing in these leaders is the power of the Holy Spirit. Without Him their leadership would be negligible.

Not Scholar-ship

Great is the power of learning. Trained scholarship in these days is of great value to the ongoing of the Kingdom of God. Might is the power of our schools. The leadership of our educational constituency is a wonderful contribution to the progress of the Gospel of Christ. We may put the highest possible value upon the output of our schools, and yet we

See: 17

must not substitute scholarship for spiritual power. It is God's power in our scholarship that makes it effective and serviceable. If we withdraw the power of God from our educational centers then these become our menace and prophesy our spiritual ruin.

Not Organization

The right sort of organization in putting over any movement, especially in the Kingdom of God, is of great value. It must not be underestimated. Its importance must not be neglected. Great wisdom should be used in constituting the organization of the Gospel forces. And wonderful is the value of the united solidarity and effective organization of Christ's Kingdom forces; but organization is lifeless and powerless without the inbreathing and vitalization of the Holy Spirit. We must not seek to substitute a combination of our energies and talents for the energy and dynamic of God's Holy Spirit. This is the one essential.

Not Money

Mighty is the power of riches. Gold goes a long way toward victory. It supplies the treasures, it furnishes the sinews of war. It fills and compensates. It provides transportation. It challenges weakness everywhere. Great is the need and call for consecrated cash—Christ's cash—in carrying on the work of the Kingdom of God. But spiritual power must not be substituted by gold. Christly consecration takes the taint out of mammon; but it does not make money all-powerful. Our money must be sanctified and consecrated and set apart by its spiritualization in the love and power of the Holy Ghost. The Holy Spirit's power is the regnant essential in the missionary task of the world. The great day of Pentecost was not marked by the wealth of the membership of the church, nor by the scholarship and eloquence of its ministry, nor by the strong personality of its leadership, nor by the efficient organization of its energies. The chief characteristic of that greatest day in all the history of the churches of Jesus Christ, and the mightiest personality in that mammoth movement was the Holy Spirit of God; and God put this great day with its spiritual essentials at the beginning of the Kingdom of God, not that He meant that it should be the big end of the King-

dom, but that the Holy Spirit and spiritual essentials should be regarded as the chiefest sources of power of the ongoing of the Kingdom. Nothing is more important than that the gospel ministry and the membership of our gospel churches shall recognize in all their tasks and holy ministry, that they must have as the one essential the presence and power of the Holy Spirit.

CHAPTER XIV.

THE RECEPTION OF POWER

John 20: 22—"He breathed on them and saith unto them, Receive ye the Holy Spirit."

In these previous chapters we have gone through the teaching of the Scriptures as to the conditions upon which God will give to His hungering disciples the gift of His power. These graces—prayer, consecration, faith, obedience, etc., are clearly set out in the Word of God as conditions mainly precedent to the reception of power. We come now to a discussion of the act itself of taking into our obedient, faithful, saved, consecrated souls this heavenly gift by whom we are mastered and through whom our effectiveness in service becomes a matter of joy and marvelous results. We should approach this holy act of enduement, this spiritual triumph of God's bestowed power with humble hearts, with uncovered heads and unsandled feet, because we are on holy ground. All littleness, meanness, selfishness and unchristlyness, all sordid motives, or unholy ambition, every secret sin and love of the world must be here put far behind us as we come into this Holy of Holies in the reception of power. We must not think of ourselves in this holy approach, but only of Christ and others. Our supreme passion must be for His glory through His gospel agency in the salvation, sanctification and illumination of the world. Much depends on our heart attitude. The slightest sin in our affections may sidetrack, block and bar the incoming tides of power. We are near God's burning bush, and in loving, tender faith, compassionate approach we should come to this holy experience. God greatly honors us by trusting us with His power. We should come boldly but reverently and humbly as with open soul, uplifted heart and obedient will we seek to take from the Father's holy hands this Pentecostal gift. It will mean all to us in the future. If we do it right and receive this power our way will be a way of triumph, peace and joy. So, we should approach this holy altar of spiritual fire in the mind of Christ.

The Spirit's Pre-Power Work

somewhat as follows:

1. *He convinces and convicts us of our sins.*
2. *He works a spiritual regeneration, a new heavenly birth, resulting in a completely changed nature, a recreation.*
3. *He declares us justified by the Father's will and sanctifies our souls and begins the process of the sanctification of life.*
4. *He illumines, enlightens and guides our baby feet into the paths and under the responsibilities and out into the triumphs of the character of the full grown man in Christ Jesus.*
5. *He comforts and consoles us in our sorrows and disappointments and heals the wounds in our hearts.*
6. *He leads us out into service, chooses our places for us, opens the doors of opportunity and beats back the enemies on the way.*

These are some of the things the Holy Spirit does for the believer as He leads him into the open fields of Pentecostal power and blessing.

Two Command- ments and a Promise

In this matter of the reception of power we face in the New Testament two important commandments and with them a glorious promise.

1. John 20: 22. The Savior had appeared to a group of His disciples in a closed room gathered there because of the fear of the Jews after His resurrection and it seems that He came through a closed door with His wonderful resurrection body and stood in their midst. He talked to them about the task which the Father had set out for them. He said, "As the Father hath sent me, so also send I you." The same task which was His was transferred and passed on to us, with the same world-wide objective, with the same love, using the same method, bearing the same message, going in the same power. As He came we were to go. Then He talked to them about His peace which passeth all understanding, the peace He did not give to the world and that the world could not take from them. And then, standing with holy outstretched nail-pierced

hands He "breathed on them and bid them receive the Holy Spirit." We must be near enough to Him to feel the warm breath of His love if we are to receive the gift of His power.

2. In Ephesians 5: 18 He commands us "Be ye filled with the Spirit." Here is a definite command given us by inspiration through the heart of the Apostle Paul. We obeyed His command when we repented, believed, confessed, were baptized and when we entered into His glorious service. Now all the obligations of our responsibilities and all the pressing needs of our opening opportunities demand us that we obey this wonderful commandment, "Be ye filled with the Spirit." It is rank disobedience not to be filled with Him and to receive Him. We ought to keep this commandment as well as the other commandments.

3. Now there follows in Acts 1:8, along this same line, the triumphant promise from our risen Savior, "Ye shall receive power after that the Holy Ghost is come upon you." It is a matter of reception. As we received Christ, as spoken of in John 1: 12, so we are bidden here to receive the Holy Spirit for power in testimony in world-wide missions.

A Spiritual Prescription

On the basis of these and other scriptures, the following outline might be helpful to one seeking the reception of this

power.

1. *It is a prayer to be offered*—Luke 11: 13.
2. *It is a promise to be claimed*—Acts 1: 8 and 2: 39.
3. *It is a gift to be received*—Acts 2: 38 and John 20:22.
4. *It is a command to be obeyed*—Acts 5: 32 and Eph. 5: 18.
5. *It is an endowment to be endowed with, a garment of power to be clothed with*—Luke 24:49.
6. *It is a glorious end to be attained*—Acts 2: 4 and Gal. 5: 22-26.

The Price of Power

We find in the early apostolic period an ambitious man who seeing the power of the Spirit of God manifested in the work of the Apostles desired to possess this power. He had the gift of sorcery. He desired now this power of God that he too might work wonders.

Acts 8: 18-21 "Now when Simon saw that through the laying on of the hands of the apostles the Holy Spirit was given he offered them money, saying, Give me also this

power, that he whomsoever I lay my hands on may receive the Holy Spirit. But Peter said unto him, Thy silver perish with thee because thou hast thought to obtain the gift of God with money. Thou has not part nor lot in this matter."

There is a price to be paid for the power of God, but it is not in terms of the market. Commercial values have no weight in spiritual riches. The price we must pay for this power is spiritual. The field of its operation is the field of the soul and when we seek this power with worldly ends we forfeit our claim and our right to its possession. Our motives and our method must be approved by the highest standards of Christian teaching and conscience before we can be endued with the power of the Holy Spirit.

Glorious Issues

What are some of the issues coming from the reception of this power? What did Pentecostal power work in the lives of the apostolic group, on the day and in the days after Pentecost? What effect did it have on Peter and the others? It might be profitable to enumerate some of the things we find in their lives issuing out of the Pentecostal experience.

1. *There was a prayer longing.* They longed for the will of God through prayer. The acts of the Apostles in the church and through the experiences of the individual workers show forth marked emphasis on prayer.

2. *A communion-love.* These disciples sought the companionship of Christ and the constant fellowship of each other. They stayed close to the Savior and close to each other.

3. *A fearless courage, boldness to face difficulties, to persevere in difficult ways, to face dungeons and even death.* With a smile of triumph they went on their way. Nothing intimidated them. Peter blushing and intimidated denied the Savior and was frightened by a Jewish lass before Pentecost; but how different after Pentecost! Nothing frightened him, nor turned him aside.

4. *Enlarged opportunities.* Pentecost opened a thousand avenues of service, brought calls and demands and opened doors of opportunity to the entire membership running up into the many thousands of the First Church of Jerusalem. The Spirit-filled church or individual today will have a hundred-fold more calls to service than it or he will be able to fill.

5. *An uncontrollable compassion for the lost.* Oh, how the fires of holy power burst forth out of the souls of these early disciples in love-longing service for the unsaved. Everywhere they went preaching the Gospel, baptizing the saved, leading them into the service of God.

6. *A marvelous effectiveness.* How different was the testimony; how compelling the speech; how winning and overmastering the ministry of this group of disciples after they were endued with this heavenly gift. Three thousand baptized in one day, great meetings in Samaria by Deacon Philip, the winning of Saul of Tarsus probably by the dying testimony of Deacon Stephen, the bringing to Christ of the treasurer of the Queen of Ethiopia, the inauguration of the mighty world-wide mission campaign, and the many other marvelous results are the Spirit's testimony to the new effectiveness of these fishermen raised to world-fame and world-encircling power by this heavenly gift. The results of their marvelous labor are told enticingly and charmingly to twenty centuries of the world's enlisted listeners; and it will be so with us when we receive this power. Death will come to life in our churches. Our borders will be enlarged. Our cords will be lengthened and our stakes strengthened; and the people by the multiplied thousands will be saved and our constructive institutions of education, missions and benevolence will rise up with crowded halls, with endowment and equipment; and the world will be turned back to Christ through the mighty effectiveness of Christ's redeemed army, when the people endued with this power, when a universal Pentecost comes upon our churches by the gift of the Father's love brought to us through the crucified hands of our triumphant Savior. It is the prayer of the author that he himself and those who study with him the work of the Holy Spirit shall be honored and blessed of God by the infilling, enduing, enlarging unction and power of this heavenly gift.

BOOK TWO

CHRIST'S CHURCH AT WORK WINNING THE LOST

CHAPTER I.

A LOOK AT CHRIST'S CHURCH AT PENTECOST

Matt. 16: 18—"Upon this rock I will build my church and the gates of hell shall not prevail against it."

After we have studied somewhat the divine Paraclete, Christ's vice-gerent—the gift of the Holy Spirit—through Christ the Savior, working among His people at and after Pentecost, we come to study Christ's church which he set up in His earthly ministry and turned over to the Holy Spirit on the Day of Pentecost as God's spiritual unit in world-redemption and Kingdom-construction. In this division of this book we propose to look at Christ's church at work winning the lost. This church is regarded as a group of baptized believers under the leadership of the Holy Spirit, with the message of the Gospel filling their hearts and lives, going forth in humble obedience to the command of Jesus to win the world to His saving truth and with that truth train, culture, develop, organize and set forward the saved and carry out the whole world-will of the Savior. And in this chapter we take a general view of this church.

Its Early Development

Let's look briefly at the genesis and early development of this church for which Christ shed His blood and which He gave to His early disciples as God's organized unit of world-salvation.

1. *In nucleus*—John 1:35-51. Here we see Christ taking the leadership of a small group of baptized believers and training them for personal soul-winning.

2. *Institution of baptism*—Matt. 3:1-17. Here we find John the Baptist who was sent by the Father to institute baptism starting this holy ordinance and baptizing the Savior.

3. *The call of the apostles*—Matt. 4:18-25. Here we find the Savior calling out the first and special officers of His church, the apostolic group.

4. *The law of the inner life given*—Matt. chapters 5-7. In the wonderful Sermon on the Mount, the Savior gives the inner law of life and conduct to this group whom He was organizing into a church.

5. *Laying doctrinal and evangelistic foundations*—Matt. 16:18. Here the Savior lays upon the eternal rock of personal faith in the Lord Jesus Christ the doctrinal foundation of His church and declares that so militant and strong it shall be upon this foundation as an organized force that it will be an irresistible army sweeping away the gates of hell.

6. *Institution of Supper*—Matt. 26:17-30. Here we find where He gives to His church, and puts it on the inside, the Lord's Supper as the second ordinance of His church.

7. *The price paid*—Acts 20:28 and Matt. 27. Here He sets out the price He paid for the establishment of His church, even the shedding of His own precious blood.

8. *Gave its marching orders*—Matt. 28:18-20, Mark 16:15-20. Here the Savior gives His world-wide missionary, educational, and benevolent commission and sets out the world-encompassing task of His church and churches.

9. *Promises of victory*—Luke 24:49 and Matt. 28:20. He gives here the guarantee of permanent and eternal victory, even the abiding and continued presence of His own divine Self.

10. *Tarrying for power*—Acts 1:10-14. Here He sets His church to the task of prayer for power.

11. *Selecting officers*—Acts 1:15-26. Here the church selects the apostle and successor to Judas, acting under the direction of the Holy Spirit they put the solemn seal of their choice and election, the church itself voted.

This brief outline brings us up to the day when "Pentecost had fully come"; and this unit of spiritual power instituted, organized and trained through the period of brief years by Jesus was turned over by Him to the Holy Spirit.

Their Number	This was a small group of baptized believers who were assembled in the upper room during the days of prayer and waiting for the Holy Spirit to come. There were 120 of them. Evidently there were many other thousands whom Christ had saved during His earthly ministry, but by some process of
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selection and elimination, not known to us, only 120 of them seemed to have been faithful to His command and tarried in prayer and fellowship for the coming of divine power. But it was a wonderful group. They were not many, but they were much. The quantity was small, but the quality was heavenly and mighty. God has not won His victories by the majorities, but by the minorities. This little group of 120 have sent a shining gleam of glory through 20 centuries of Christian history, and their praise is universal among God's people to-day.

Their Personnel

Peter, John, James, Andrew, Philip and the other apostles were there. "These all with one accord continued steadfastly in prayer with the women and Mary the Mother of Jesus and with his brethren." Peter was the leader—strong, adventurous in his faith, thoroughly recovered from the trial and fall of the crucifixion days. He is loyal and bold and brave. John, the modest, cultured, spiritual and faithful was there. Mary, the mother of the Savior, the purest of womankind, the one from all the race of Adam selected to be the mother of our Lord, was there. Mary Magdalene, out of whom the Savior had cast the demons of hell, regenerated, faithful, consecrated, was there. There was nothing ostentatious about the group. There was no show of wealth, nor power—a simple group of faithful, saved and consecrated fishermen who by the touch of the divine hand have been saved and trained and were now waiting to be endued.

Their Standing

There is not so much to be said concerning the standing and position of any of this group of 120. Socially, politically, educationally, religiously and financially they were ostracized. They had no power with the government authorities. They were denounced by the Sanhedrin, the ecclesiastical authority. Society offered them none of its emoluments or rewards. Financially they had no standing. They were without educational prestige. They were universally condemned as a group who fanatically were following the vain hope of the now crucified Nazarene. There was nothing to the eye of the world attractive in this spiritual nucleus, this organization out of which God meant to come the leadership in the world's redemption. But God's eye saw more than man's eye. These are the type

of churches since out of which have come the world's hope and the world's spiritual regeneration. They are the loyal and the faithful and the true, the ones honored of Heaven with divine power.

Faced a Frowning World

From the human point of view nothing is more pitiable and tragical and sad than to look at this little group with what they were and what they had, as they faced the prisons and the organized opposition of the whole world. There was no other group in the world like them. They had no literature. They had no institutions. They had no friends. They had no political, social, industrial, ecclesiastical authority to befriend them or back them. Their chief leader in whom they had set all their hopes had been cruelly crucified and as far as the world knew was still in the grave. The whole world about them frowned on them. The Jews were against them. The Romans were against them. Their treasurer had gone to a suicidal grave, after betraying their Master. Their chief spokesman had played the baby and the coward. But God favored them. From the right hand of eternal authority and power the risen Savior looked down on them and kept His promise and bestowed on them Heaven's richest power and in Him, and through the gift of His promise, lay their hope and the guarantee of a world's salvation.

Their Preparation

This was not an unprepared group. Many things had combined to prepare them for the ordeals through which they were going and the tasks which were put upon them.

1. *Their intimate fellowship with Jesus Christ for three years.* They had seen His miracles, heard His parables, listened to His repeated teachings. They had seen the manifestation of His power. He had put safely in their souls—in season and out of season—the fundamentals of eternal strength. They were thoroughly committed to Him. Their love for Him was deathless and their loyalty unswerving. Their faith now was an unstaggering faith. They had been slow to comprehend, but the riches of His teachings had finally percolated through all their souls. They had already themselves done some personal and Kingdom work. They had for themselves performed miracles and won the lost and healed the sick. They had developed the muscle of their own practical conquests.

2. *By Christ's example during His ministry and by the experiences of the ten-days' prayer-meeting* they had learned the value of prayer and the value of united communion and supplication. In these days of tarrying in prayer they had learned the fellowship of unity and consecration. Their persecutions had drawn them together. They had come to realize the price that they must pay for discipleship.

**Their
Organization**

We must not look on this church as entirely completed in its organization. It had only the apostolic officers. At this time it had no deacons. These apostles were their leaders. You can say the following things about their organization:

1. *It was evidently democratic.* They all had equal rights in the government of the church.

2. *It was very simple*—no complications, no mysterious orders, no privileged classes.

3. *It was Christo-Centric.* They were built around Jesus Christ, His personality, His deity, His bodily resurrection, their loyalty to His commands, their personal devotion to His will.

4. *Their unity and fellowship were based on a common faith.* They believed in the same things. They obeyed the same commandments. They sought common ends. They were mastered by a common will.

5. *Their purpose was spiritual and redemptive.* They did not seek selfish ends nor personal aggrandizement. They sought the promotion of the gospel and the salvation of men. They cared not for military nor ecclesiastical nor social power. They sought one great purpose and that was the enthronement in the hearts and lives of men the Savior Whom they had seen die on the Cross and Whose resurrection appearances they had many times witnessed.

6. *Their individualism was maintained and magnified.* There were no exalted officials; there were no castes, grades and degrees among them. They each had on them the responsibility of all and all cared for each; and yet their organization was effective. The first chance they got at united service they did holy team work. Following their reinstated and Spirit-filled leader they brought into their fellowship by regeneration and baptism in one day three thousand in the very

heart of their greatest opposition, in the very place where their greatest humiliation had come, even the crucifixion of their Lord. The first day of their united, open, spiritual activity they shook the priest-ridden, Sanhedrin-controlled and traditionized city of Jerusalem to its very foundations. The effectiveness of their organization is told in the story of twenty centuries of Christian history.

**Their
Unities**

They were thoroughly united.

1. *In their affection.* They loved Christ, each other and a lost world.

2. *In their loyalty.* They were loyal to the name, truth, commands, precepts and will of their Savior, in a deathless manner, and to the interests of each other.

3. *In their hopes.* They were united in their hope of the returning Savior and the incoming, enduing power of the Holy Spirit. The spirit of conquest was in their souls.

4. *In the things they preached and taught.* They had a common view of the doctrines. Their message was one. They were not divided on the truth delivered to them by their Savior.

5. *In their task.* They sought one thing in the same way with a heavenly method, that is, the salvation of men and the building of Christ's eternal Kingdom.

6. *In their power.* For ten days together they sought in prayer the same enduing power. They looked with a single eye to the promise of the Father, the gift of the Holy Spirit; and as they unitedly co-operated in these holy unities the power came and subsequent history has gloried in the issues of their early record and in the example they set for succeeding generations.

This was Christ's first church. It was His by calling, His by election, His by selection, His by regeneration, His by enlightenment, His by leadership, His by love, His by the purchase of His own blood, His by the hopes He gave them, His by the power with which He endued them, His to use, His to manifest His glory through, His through which to win a lost world, His by example to be multiplied throughout the

world, His when all their multiplied offsprings—little churches and big churches throughout the world—have finally come together, His to be His Bride.

In several chapters we are to study this church as it grew and multiplied, as it suffered, as it triumphed, and as it set the world an example of heroism, of loyalty, and truth, and power.

CHAPTER II.

THE PLACE OF PRAYER

Acts 1: 14—"These all with one accord continued steadfastly in prayer."

A careful study of Christ's first church will reveal the unspeakable value of prayer in spiritual conquests. As we look on this group of Christ's selected ones, who, trusting Him, surrendering their all to Him, following Him through the trial, the Garden, over Calvary, beyond the tomb, and irrevocably committing their lives and destinies into His hands, we see them putting the ministry of supplication in the supreme place in their program. We cannot think of this early church without thinking of them praying.

Their First Task

We find in Luke 24:49 and Acts 1:14 that the first task committed to them was the task of prayer. They were to tarry in Jerusalem until the enduing power came. They interpreted and fulfilled that command of Christ in a ten days prayer meeting. How different would be the world today if every church of Christ would recognize that its first big task is the task of obtaining power through importuning prayer.

Christ's Example

They had learned the value of prayer by their association with Christ. They knew His prayer habits; they had followed Him sometimes until late at night, and sometimes early in the morning, to His mountains of prayer where often all night He prayed. Some of them had heard the agony of His soul as He cried to God for power, as He faced the task of making a plan of salvation for a lost world. One of the supremest lessons Christ had taught them was the lesson of prayer. He had given them a model for their own praying and in the 17th of John had given them an example of intercessory prayer. So, when they came to their first task of prayer they had His glor-

ious example to encourage them and stimulate them; and it was this encouragement that carried them through the long days and nights of pre-Pentecost prayer.

Continuous Prayer

The scripture does not make it plain as to what else they did in these immortal ten days previous to Pentecost besides praying. It says, "they, with one accord, continued steadfastly in prayer." It is likely that they ate their meals and refreshed themselves in sleep; but the indication is that the main thing they did was to wait in supplication day and night. Evidently they sang songs and quoted the promises which Christ had given them and recounted the blessed experiences of fellowship and communion with Him which they had in the days previous. It is certain that they clung with spiritual tenacity to the promises which He had given them concerning the coming of the other Comforter. There is no evidence that they grew weary in prayer; but patiently, persistently they waited for the coming power. Here is a mighty example of importunity. How God's people need to learn the lesson of continuous prayer. The sin of our churches today is the sin of prayerlessness.

The Cases of Prayer in Acts

It will be interesting for us to scan this period of the early church conquests and spiritual prosperity and see at least some of the many cases of prayer.

1. *The ten days of prayer*—continuous, persistent, full of inconvenience and sacrifice, and yet full of patient faith and the conquering will to win—Acts 1:14.

2. *Electing an apostle*—Acts 1:24. The church would not elect a successor to Judas without asking for divine guidance and seeking the will of the Holy Spirit.

3. *The days succeeding Pentecost*—Acts 2:42. This Scripture seems to indicate that the days following Pentecost were days of steadfastness in prayer. They were not swept away from prayer by the marvelous victories of the Spirit's power.

4. *The hours of prayer*—Acts 3:1. Peter and John were on their way to the Temple at the hour of prayer. It seemed that the ninth hour was set apart by this early church as an hour of prayer in the Temple. They healed a man on the way to prayer.

5. *Prayer meeting after early victory*—Acts 4:13-21. The apostles had scored a great preaching victory with the offi-

cials in Jerusalem and after they had won they came together and had a triumphant prayer meeting of praise.

6. *Prayer, the task of the ministry*—Acts 6:4, 7. We find that deacons were appointed to take burdens off the ministry in order that they, the preachers, may give themselves to two things—to prayer and the ministry of the Word. Deacons are, therefore, meant in the divine program to give preachers a chance to pray.

7. *Prayer and a dying deacon*—Acts 7: 55, 59, 60. Deacon Stephen after preaching a marvelous sermon, falling under the stones of persecution, turned his shining face toward Heaven and died in triumphant prayer.

8. *Prayer of power*—Acts 8: 15. Philip's new converts in Samaria, at the hands of the apostle and in answer to their prayers, received the power of the Holy Spirit. How important it is that older preachers shall pray for the power of God to come on the younger ministry.

9. *The prayer of repenting Saul*—Acts 9:11. "Behold he prayeth," spoken of the enraged Saul, was the word God used to hearten Ananias to go to the assistance of the repenting sinner. Ananias knew if Saul was praying then his wrath was assuaged, and thus the Sanhedrin's raging lion was calmed by the grace of prayer.

10. *Prayer raising the dead*—Acts 9: 40. The apostle could not wield the miraculous power over death until he had gotten this power from God through prayer.

11. *A praying sinner*—Acts 10:2, and 10:30. A pious sinner, Cornelius, prayed much, even had prayer meeting in his own home. And God answered the prayer in his and his household's salvation and in the opening of the door of redemption to the Gentiles.

12. *Praying on the housetop*—Acts 10:9 and 11:4. Peter praying on the housetop had a vision of world-wide missions and received the breaking down of his Jewish hardshellism, and followed God in opening the door of hope and salvation to the Gentile world.

13. *Praying prison bars open*—Acts 12: 5-13. This early church or a small part of it met in prayer to pray Peter out

of jail. God answered their prayer and brought deliverance, and this deliverance greatly advanced the Gospel of Christ's grace.

14. *Prayer for first missionaries*—Acts 13:2-3. It was while in prayer the Antioch church heard the voice of the Holy Spirit calling them to set apart and send forth Barnabas and Paul as world-wide missionaries.

15. *Praying with the discouraged churches*—Acts 14:23. This missionary group went back on their missionary trail encouraging the disciples and strengthening the churches they had organized in prayer meetings and otherwise.

16. *Prayer opened Europe to the Gospel*—Acts 16:13-16. The praying group of women brought Paul to Europe and the Gospel to the West. Nineteen centuries of Gospel triumph owe much to the little group of praying women on the banks of the river near Philippi.

17. *Peter starts a revival in jail and brings an earthquake*—Acts 16: 25. Paul and Silas praying and singing in jail brought an earthquake from God which opened the jail, resulting in the salvation and the baptism of the jailer and his household and the deliverance of this evangelistic group.

18. *A preacher prayer meeting*—Acts 20:36. Sorrowing Paul holds a prayer meeting on the seashore with the weeping preachers of Ephesus.

These are some of the cases where the early church and its members found joy, deliverance and victory through prayer. These examples teach us that the conquering church must be a praying church.

The Prayer-message of Acts

What do we learn from this early praying church on the great grace of prayer? Let us see some of the items of this prayer-message.

1. *The unities of conquering prayer.* "In one place," "with one accord," "in one spirit," "in one name," "in a common faith," on a united task, to the same end, these are some of the unities of the prayer that wins.

2. *The importunities of prayer.* The ten days prayer meeting of the First Church, the midnight groups of prayer in the Acts of the Apostles, all teach us the value of importunity, of steadfastness in prayer. We have reversed God's order. The

first church prayed ten days, preached one hour, and baptized three thousand the rest of the day. We hold an hour's prayer-meeting and talk most of the time, preach two hours a day for two weeks, and baptize either none or very few. A Pentecostal church is a church that knows the experience of steadfastness and importunity in prayer.

3. *Wide scope of prayer.* Many incidents in the Acts of the Apostles of the praying church show us the wide scope of prayer. They prayed for power, for the sick, for boldness to preach, for deliverance from prison, and for every other need of their sacrificial lives.

4. *The importance of prayer in the preacher's life.* The meaning and message of the deaconship in a church is that the pastor may have time to pray and preach. The deacons are to relieve the pastor of much of his work in order that he may have more time to pray. The deacons of our churches ought to live up to their spiritual opportunities and insist that the preachers put in more time on prayer.

5. *The prayer experiences of the Acts of the Apostles teach us that prison bars, enraged mobs, ecclesiastical authorities, traditions, prejudices, nothing can keep back a praying church from victory.*

6. *Prayer is an essential condition to power.* This lesson is written large in the history of Christ's early churches. There is no such thing as power from God except it is preceded by importuning prayer.

7. *A praying church is a church popular with the people and possessed with the favor of God.* Multitudes will flock to and into a praying, evangelistic church.

8. *A praying church will have a world-vision.* A praying church will be a missionary church. It will see visions of Christ's world-will. It will send out its best men and women and carry out this will, and it will be a world-engirdling power.

9. *A praying church will be a liberal church.* After the First Church had prayed and had seen the power of God manifested in soul-winning they brought all their possessions and goods and laid them at the feet of the apostle. The world needs will not call in vain at the pocket books of a praying church.

10. *A praying church will attempt great tasks for God.* It will not be daunted nor discouraged by difficult tasks and overwhelming obligations. It will get under the building of great institutions and world-encircling movements for the glory of God without a complaint and without a murmur. The world is waiting today for praying churches who have prayed their way through their difficulties to Pentecosts of victory. Whatever else a church neglects to do it should not neglect to pray. If it neglects to pray it is likely to neglect everything else worthwhile. If it is full of prayer in the Holy Spirit, it is sure to be full of the fruits of righteousness and evangelistic conquests.

CHAPTER III.

THE PLACE OF PREACHING

Mark 16: 20—"They went forth and preached everywhere, the Lord working with them and confirming the word by the signs that followed."

Wherever Christ's churches have been militant and conquered the preaching of the Gospel has been central and powerful. The preacher is God's topmost man in the regeneration and reconstruction of this sinning world. Christ has built His churches around Gospel preaching. He has chosen saved, consecrated, Spirit-filled men as His chiefest human agent in winning a lost world back to Himself.

The Preacher

From the day of Pentecost until now Christian history has recorded the deeds and ministry of the Gospel preacher as probably the central instrument in the hands of God of advancing civilization. He has led in all missionary, educational and benevolent movements. Reforms have started in his heart and gathered around his ministry. He has been God's watchman on the walls warning the world against its pitfalls, standing as stone walls against combined evil. He has been the pioneer in all advanced movements. We see him standing in the center and vitally related to the great movements recorded in the Acts of the Apostles. We see some shining names in this early century whose praises have been on the lips of twenty centuries—Peter, the chief spokesman of the apostolic band; James, the first pastor of the first church Christ established; Barnabas, he who was the personal leader in the work begun at Antioch and the one who led out into the great missionary enterprise; Paul, the apostle; Silas, who was Paul's partner in many of his missionary enterprises; Mark and Timothy and others who gathered around Paul; and there was Paul himself, the mightiest preacher of the ages. Also, there were two immortal lay-preachers, deacons

of the first church—Philip and Stephen. Philip served gloriously as an evangelistic deacon, for many years holding meetings throughout a wide section; Stephen preaching one immortal sermon and dying, and with his dying testimony was used of God to carry the piercing arrow of conviction to the heart of the raging Saul of Tarsus; Apollos, also, a man of great eloquence and power in this early day. The names of these immortal winners will live on through the winding centuries as examples of Gospel preaching power—sacrificial, spiritual, evangelistic.

Their Sermons

We find recorded in Acts a number of sermons preached by these apostolic preachers.

1. *Peter's sermons.*

(1) Acts 2:14-40—*His great sermon on the day of Pentecost.*

(2) Acts 3:12-26—*His great sermon preached to the crowd that gathered in the porch called Solomon's, after he had healed a man at the Beautiful Gate of the Temple.*

(3) Acts 10: 34-48—*The Spirit-filled sermon which he preached in the home of the Centurion, Cornelius, whose conversion opened the door of hope to the Gentile world.*

(4) Acts 11:4-18—*The sermon in which Peter justified his conduct in the home of Cornelius before the apostles and the church at Jerusalem.*

(5) Acts 15:6-11—*Another brief sermon which he preached to the apostles and church at Jerusalem on the question that arose about the work of the Judaizers.*

2. *Stephen's sermon*—Acts 6: 15—7: 1-60. Here is a wonderful historical sermon preached by Deacon Stephen to a multitude who had gathered about him in Jerusalem. His face shone as an angel. The Spirit of God delivered through him God's mighty message. It resulted in his immediate death at the hands of the mob to whom he preached; but it probably issued in the conviction of Saul of Tarsus who held the clothes of those who stoned him.

3. *Philip's sermon*—Acts 8:26-40. Deacon Philip holding a great meeting in Samaria was called of God to win the treas-

urer of the Queen of Ethiopia. This sermon which he preached with Jesus as his subject, taking his text from Isaiah, was preached in a chariot on a lonely desert road; but it won a great man, and tradition says helped to bring a kingdom to Christ.

4. *Pastor James' sermon*—Acts 15:13-21. The pastor of the First Church, Jerusalem, delivered a brief message on an important matter which had much to do in deciding between true Christianity and the Judaizers.

5. *Apollos*—Acts 18:24-26. Here is a brief message of the eloquent ministry of this fired soul, who was taken in hand by faithful Gospel teachers and instructed in the way more perfectly.

6. *Paul's wonderful sermons*—

(1) Acts 13:16-41. Here is a great sermon delivered by the Apostle Paul in the synagogue at Antioch of Pisidia.

(2) Acts 14: 14-18—The brief record of a sermon which he preached at Lystra in which he quieted an enraged mob and set forth the Gospel of life.

(3) Acts 16:28-34—The brief soul-winning sermon which Paul preached in the jail at Philippi which resulted in the conversion of the jailer and his household and the turning of the Gospel tide in the first open door of European evangelization.

(4) Acts 17:13-31—Paul's wonderful sermon delivered at the Areopagus in Athens, to the senators and philosophers.

(5) Acts 18:8-12—A brief sermon which he preached in the synagogue at Corinth.

(6) Acts 20:18-35—A beautiful message of tender, affectionate power which Paul delivered to the elders of Ephesus on the seashore at Miletus. No more tender incident, nor burning message is found in the Word of God.

(7) Acts 21:17-19—The brief record of the message he delivered in the church at Jerusalem recounting the things which God had wrought among the Gentiles through his ministry.

(8) Acts 21:37—22:1-21—A stirring message which Paul delivered to the crowd as he entered the Governor's castle at Jerusalem, under arrest.

(9) Acts 23:1-10—A stirring message which he delivered the next day in the presence of the high priest, before the Sanhedrin.

(10) Acts 24:10-21—Paul's Gospel defense delivered in the Governor's court at Cæsarea, after the charge made against him by the Jewish prosecutor, Tertullus.

(11) Acts 24: 24-26—The outline of Paul's sermon before Felix and Drusilla, in which he reasoned of righteousness, self-control and judgment to come. He terrified and almost won to Christ the Roman Governor.

(12) Acts 25:6-12—A stirring appeal which Paul made before Festus at which time he appealed his case to Cæsar.

(13) Acts 26:1-29—Paul's pungent message to the heart of King Agrippa, in which he almost persuaded the king to become a Christian.

(14) Acts 27:21-36—A stirring appeal which Paul made to a shipwrecked crew in a stormy sea.

(15) Acts 28:17-30—A record of Paul's message and messages delivered in his hired house, while he was a prisoner in Rome waiting for his appeal to Cæsar. Here he preached from time to time for two years, sometimes chained to a soldier, sometimes with the freedom of his own hired house. Doubtless the record of these messages if we had them would make a great book on Biblical theology, or great evangelistic sermons to a lost world.

Where They Preached

The preaching of the time of Christ and His apostles was outdoor preaching. They had no meeting houses to which they had access, except now and then the synagogues for a season, and in homes of devout believers. But they made the Gospel message ring through the streets of the cities, on the highways, in the country villages, and here and there everywhere. John the Baptist, Jesus, Peter and Paul were great outdoor preachers. There is no evidence that John the Baptist ever preached in the city; but there is evidence that the city went to the country to hear him. He was Christ's first mighty Baptist evangelist. He was a country preacher; but he preached to the city people as they came to the Judean Hills to hear him.

The lesson of the early gospel period teaches us that it is dangerous to house the gospel too closely. We ought to carry it in great evangelistic messages to the crowded streets and open places where men come to find the Savior.

Themes of Sermons

A study of the Acts of the Apostles and the writings of this early group show the outstanding themes of these mighty preachers—the deity, the cruel death, the saving blood, the bodily resurrection, the triumphant Lordship of Jesus Christ filled their messages; they bore down on sin, especially the sin of rejecting the Savior; repentance; faith, as the conditions of salvation; open confession, baptism in water and church membership, as the proof and outward testimony of salvation within, were borne out in great fashion in the ministry of these who were closest to Jesus. Philosophy, history, science, and the other subjects that make up much of the preaching of other generations were not known in the preaching of this early group. They pitched all their preaching on the Christly note and gathered their messages from the heart of the Gospel.

Characteristics of Their Preaching

A study of the sermons of this early group is the best homiletical study for preachers today. The following are some of the characteristics of the preaching of this group of preachers filled by the Holy Spirit.

1. *Clearness and simplicity.* They made the truth burn and shine in a wonderfully simple and clear manner.

2. *Pointed and personal.* They preached straight to the hearts of their hearers and brought conviction for personal sin.

3. *Highly doctrinal.* The very heart of the doctrinal message of salvation was set out in all these sermons. They did not mince matters nor camouflage the truth. They sent out great nuggets of the gold of doctrinal power to the hearts of men.

4. *Tremendously spiritual.* Their motives and their appeals were of the highest Gospel grace. Their call was to deep spiritual fountains for life and salvation.

5. *Intensively scriptural.* They quoted from the Old Testament and filled all their messages with the words of Jesus as they had been given to them in the days of His ministry.

6. *Compassionately evangelistic.* After almost every sermon, it made no difference where delivered—on the streets, in jails, in the castles of kings, in synagogues, in the homes of the people, out on the highways—souls were saved as a result. The great objective of the preaching of the apostles' time was the immediate salvation of the hearers.

7. *They were delivered in the demonstration and power of the Spirit of God.* Power was poured out on the people as these early preachers preached. Wonders were worked and miracles of the Gospel of God's grace wrought everywhere. Sinners were saved, churches multiplied, whole communities turned upside down. God witnessed with these Gospel messages in the demonstrations of His power.

**The Effect of
This Preaching**

The results issuing from the early preaching were varied and numerous. Here are some of them:

1. *Conviction of sinners.*
2. *Conversion of multitudes.*
3. *Baptisms and additions to churches.*
4. *Strong, organized, enraged opposition on the part of the opposers of the gospel.*
5. *Often the imprisonment, scourging and other forms of persecution of preachers.*
6. *Wide spread multiplication of disciples and increase of churches and the strong entrenchment of the gospel of Christ everywhere the preachers went.*

Thus we see the high place given to the preaching of the gospel in Christ's early churches. This place should be maintained by gospel preachers and Spirit-filled preaching. Ceremonies, ordinances, musicals, entertaining programs, nor anything should be allowed to minify nor be substituted for, nor in any way set aside virile, vigorous, militant, aggressive, Spirit-filled preaching. Not all the products of the printing press, in papers, magazines, tracts, books can in any wise be substituted for the preaching of the gospel by a living, fired ministry. Nothing should be allowed to destroy the New Testament Sabbath in order that the Lord's day may be given to the preaching of the gospel and the growing of the Kingdom

of God. Preachers ought to preach more than they do. Many of us do not preach enough to keep in practice. Two sermons a week is but a small taste of preaching for a live preacher. The preachers whose influences are stirring great centers and sections and girdling the world with power are men who preach an average of one or two sermons a day. The preachers of the early churches went everywhere daily preaching the gospel, God's power witnessing with them with signs and wonders. So it ought to be today in every land where there are sinning, drifting men.

CHAPTER IV.

THE PLACE OF DOCTRINE IN WINNING TO CHRIST

A careful study of the four Gospels, the Acts of the Apostles, and the Epistles, and other writings of the New Testament will reveal that the gospel workers put great emphasis upon the doctrines of the faith.

Scripture En- John 7:16, 17—"Jesus answered them,
joining Doctrine and said, My *doctrine* is not mine, but his that sent me. If any man will do his will, he shall know of the *doctrine*, whether it be of God, or whether I speak of myself."

Matt. 5:19—"Whosoever, therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

Matt. 15:9, 13—"But in vain they do worship me, teaching for *doctrines* the commandments of men. . . . But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up."

Rom. 16:17, 18—"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the *doctrine* which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."

1 Cor. 3:11—"For other foundation can no man lay than that is laid which is Jesus Christ."

2 Cor. 2:17 and 11:3, 4—"For we are not as many, which corrupt the word of God; but as of sincerity, but as of God, in the sight of God speak we in Christ."

"But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be cor-

rupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear him."

Gal. 1:6-8—"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel in heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

Eph. 4:14—"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

Col. 2:4, 8 and 18-23—"And this I say, lest any man should beguile you with enticing words . . . Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. . . Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not beholding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances. (Touch not; taste not; handle not; Which all are to perish with the using;) after the commandments and *doctrines* of men? Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh."

1 Tim. 1:3-7, 19; 4:1-3, 7 and 6:3-5, 20, 21—"As I besought thee to abide still at Ephesus, when I went in to Macedonia, that thou mightest charge some that they teach no other *doctrine*. Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do. Now the end

of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: from which some having swerved have turned aside unto vain jangling; Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm Holding faith, and a good conscience which some having put away concerning faith have made shipwreck."

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and *doctrines* of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. . . . But refuse profane and old wives' fables, and exercise thyself rather unto godliness."

"If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the *doctrine* which is according to godliness; He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds and destitute of the truth, supposing that gain is godliness: from such withdraw thyself . . . O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: Which some professing have erred concerning the faith. Grace be with thee."

2 Tim. 2:14-18—"Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings, for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenaëus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some."

2 Tim. 3:6-13—"For of this sort are they which creep into houses, and lead captive silly women laden with sins,

led away with divers lusts, ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was. But thou has fully known my *doctrine*, manner of life, purpose, faith, longsuffering, charity, patience, persecutions, afflictions which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured; but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Titus 1:10-14 and 3:10,11—"For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. One of themselves, even a prophet of their own, said, the Cretans are always liars, evil beasts, slow bellies. This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; not giving heed to Jewish fables, and commandments of men, that turn from the truth."

"A man that is an heretic after the first and second admonition reject; knowing that he that is such is subverted and sinneth, being condemned of himself."

Heb. 13:9—"Be not carried about, with divers and strange *doctrines*. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein."

2 Pet. 2:1-3, 14-19—"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not."

. . . Having eyes full of adultery, and that cannot cease from sin; beguiling, unstable souls: an heart they have exercised with covetous practices; cursed children: Which have forsaken the right way, and are gone astray, following the way of Baalam the son of Bosor, who loved the wages of unrighteousness; but was rebuked for his iniquity: the dumb ass speaking with man's voice forbade the madness of the prophet. These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage."

1 Jno. 4:3—"And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of anti-Christ, whereof ye have heard that it should come; and even now already is it in the world."

2 Jno. 7-11—"For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an anti-Christ. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the *doctrine* of Christ, hath not God. He that abideth in the *doctrine* of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this *doctrine*, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds."

Jude 4-11—"For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. . . . Woe unto them! For they have gone in the way of Cain, and ran greedily after the error of Baalam for reward, and perished in the gainsaying of Core."

This array of scriptures gives overwhelming evidence of the importance of sound doctrine filling the ministry of song, sermon and teaching in winning the lost to Christ.

**Doctrine
Touches
All Life**

It is easy to see how the right doctrine touches one's faith, fellowship with God and man, his power, his right to serve with Christ Jesus, and how vitally it touches the destinies of men.

**Fundamentals in
Evangelism**

The following doctrines are clearly set out in the teachings of the New Testament as constituting the basic fundamentals of the faith of the New Testament workers. It is on the basis of these doctrines, their conquering prayer-life, and the infilling power of the Holy Spirit that we have such a glorious record of spiritual triumph in the early history of Christianity.

1. *Inspiration of the Scriptures.*—2 Tim. 3:16, 17; 2 Pet. 1: 2. These and other scriptures clearly teach that the scriptures constitute the Word of God and are inspired of the Holy Spirit. The early disciples most confidently believed that this was true of the Old Testament and of the writings produced by the New Testament writers.

2. *The Trinity in unity.*—Matt. 28: 19; 1 Cor. 12: 4-6. These and other Scriptures very clearly teach that God was revealed as Father, Son and Holy Spirit. The Father gave the Son to die for man's redemption. The Son came as a willing offering for our sins, and the Holy Spirit as the administrator of the churches of Jesus Christ and the applier of the gospel to the hearts of men.

3. *That man was a sinner, lost, undone, without hope and without God*—Rom. 3: 19; Gal. 3: 22; Eph. 2: 1, 2 and many other passages show that the New Testament workers regarded man as conceived and born in sin, the child of the devil, under the wrath of God, without hope and without God, and that this applied to all men without exception.

4. *The deity and humanity of Jesus.*—Acts 2: 36 and Acts 3: 14, 15; Luke 1: 26-38; Philippians 2: 5-12. These Scriptures clearly teach that the disciples believed in the perfect humanity and absolute deity of Jesus Christ. They believed that He was the Son of the Virgin Mary, fathered by the Holy Spirit and was in His humanity sinless and absolute

God of very God, and that He counted it not robbery to be equal with God. Upon this great doctrine hinged the power of the early disciples.

5. *The saving power of Christ's blood and imputed righteousness.*—Eph. 1:3-15; Rom. 5:1-11; Rom. 4:1-9; Acts 4:12. These Scriptures plainly set out that the early disciples believed that man was saved by the grace of God and through the effectual atoning sacrifice of Jesus Christ, which resulted in His giving to them by faith His own righteousness, even the impartation of His own divine life. And this excludes works and merits of any and every kind and hangs the salvation of every man in the world on the two arms of the cross of Christ.

6. *His bodily resurrection*—1 Cor. 15:1-20 and many other Scriptures clearly teach that Christ after three days and nights in Joseph's tomb came back with the same body He laid down in the grave, except what was done to it in the resurrection, and that Jesus did rise from the dead and lives today at the throne of power. Paul says that if this is not true all of us are in our sins and our faith is vain, and the world is but a lost, ruined, rudderless, guideless ship, wrecked in an eternal storm of the wrath of God and there is no hope for us.

7. *His present occupation building heaven and interceding for the saints.*—John 14: 1-3; Rom. 8: 34 and 1 John 2: 1, 2. These Scriptures clearly teach that the early disciples believed that Christ is building the mansions for His ransomed ones and is interceding at the right hand of God and bears to the Father our prayers which His love and power endorse.

8. *His certain return.*—Acts 1: 10, 11; Jas. 5: 8; 2 Thess. 4:13-18. These scriptures clearly teach that the early disciples expectantly looked for the sudden return of our Savior. There are different interpretations of the Scriptures as to the second coming of the Savior. The best of men differ as to the return of our Lord. All Bible students and lovers of our Savior agree on the fact that He is to return and that none of us can know just when, but that all should be ready, should be praying for, lovingly expecting and longingly looking for His return, and that we should get every possible man, woman and child in the world ready for the coming of the Savior. The early disciples cherished, lovingly and longingly, the Lord's

return. They busied themselves in carrying out His commands and kept their eyes ever upward listening for the shout of triumph announcing the return of their Lord. While they were doing this they went everywhere preaching the Gospel, establishing churches, calling out the called and training them for leadership; and this is still our task. He has delayed thus far His coming. How much longer He will delay none of us knows; but we know what to do until He comes and that is to carry out His commission, winning men, teaching men, healing men and building the Kingdom of our Master.

9. *The terms of salvation.* The disciples clearly believed that repentance toward God for our personal sins and a personal heartfelt faith in the Lord Jesus Christ always result in the regeneration of the soul; and these were the terms and the only terms of everlasting life—Eph. 2: 8; Acts 16:30, 31; Acts 3: 19, 20; Rom. 5: 1; Eph. 17-21. These Scriptures set out the teachings of the apostles and early disciples on the two conditions of salvation—repentance and faith—and they believed in the doctrine of the new birth—the spiritual regeneration of the soul through the efficacious blood of the Lord Jesus Christ.

10. *The doctrine of Christ's church.* They believed that Christ himself established His church, gave it its law of life, its first leaders, its terms of membership, its government, its ordinances, its commission embodying its world-task of salvation, education and benevolence—Matt. 16: 18; Acts 20: 28; Acts 2: 40-47; 1 Tim. 3: 15; and Eph. 5: 22-32 clearly set out these teachings. They show us that we are to love Christ's churches and give our lives for their service.

11. *They clearly believed that there were two ordinances—the ordinance of baptism* which was to be administered by an authorized officer of Christ's churches on the personal profession of faith of the individual with the motive of obedience to the Lord Jesus Christ—not in order to be saved, but because of salvation. And the Scriptures clearly teach that this ordinance is an immersion in water on the authority of a church of Christ and that the *serond ordinanre is the Lord's Supper* which was given by the Savior as a memorial of His death, His resurrection, and as a sign of our death to sin, our spiritual resurrection to newness of life and the prophecy of the resurrection of our bodies at the coming of the Lord. It is clear

that this ordinance was observed only by baptized believers whose lives were consistent and orderly and who were in full fellowship with the church of their membership. These great doctrines were clearly set out in Matt. 28: 19, 20; Acts 2: 42, the 8th chapter of Acts, the 6th chapter of Romans, and in many other Scriptures. The other is the Lord's Supper, established by Christ himself, and put in his churches to commemorate His death till He come again. These ordinances are to be kept as He placed them and observed as He directed.

12. *Conduct of life.* The early disciples emphatically believed in and sought to practice the separate life unto Christ, the life of spiritual separation from the world's ways and the life of devotion to the cause of the Savior—Rom. 12th chapter; 2 Cor. 6: 17; 2 Tim. 2: 21, 22; Eph. 5: 11; Gal. 2: 20, and multitudes of other Scriptures teach the life of separation from the world and union with Christ and set up high standards of Christian consecration both for ministers and other members of the churches.

13. *Heaven and Hell.*—John 14: 1-3; Matt. 25: 34, 41, 46; and Luke 16: 19-31, and other passages show the doctrines held to by the early disciples as to the two destinies, the one for the saved and the other for the unsaved. These and other Scriptures make it clear that the saved man at death, with his immortal soul, goes immediately into the presence of God; and the unsaved man, who has rejected the Lord Jesus Christ, goes immediately into the place of eternal punishment.

14. *The ministry of the Holy Spirit.*—Luke 24: 48; Acts 1: 8 and 2: 38, 39; Eph. 5: 18, and others teach what they believed about the ministry and power of the Holy Spirit. They believed that His presence and power were essential to triumph in the Kingdom of God and that all the forces among the gospel agencies were to be under the directing and controlling hand of the Holy Spirit. This explains their marvelous achievements.

15. *They believed in soul-liberty and individual freedom.* They held that there was no individual, howsoever important in ecclesiastical rank, who had any right to go between a soul and his God, and that no government could interfere with the conscientious belief and religious practice of the individual, so long as his rights did not interfere with the rights of others.

The whole teaching of the New Testament gives emphasis to this doctrine. Each man had to believe for himself, obey for himself, be baptized for himself, be responsible in the church for himself, and that he had the same privileges in the church as any other member.

These were some of the outstanding doctrines that controlled in the life of the early disciples. They taught these doctrines; they preached them; they loyally stood for them. They can be found in the sermons of Peter and Paul, in the letters of all the writings of the New Testament, in the four Gospels, in the Acts of the Apostles, and in the Revelation. They loyally supported these doctrines with the full energy and strength of their lives and were willing to die for them; and many of them did die to maintain these truths. And it was by strength and power of the characters thus developed and the convictions thus loyally supported that this early group of disciples constructed such an enduring Kingdom and made it possible for succeeding generations to carry the name and glory of Jesus Christ around the world. They disciplined anyone who departed from these doctrines, as shown in Rom. 16: 17, 18; 1 Tim. 1: 3-11; Gal. 1: 8 and 2 Thess. 3: 6. Anyone who departed from the teachings set out by inspiration and preached by these inspired apostles was counted not worthy for membership in the church. These doctrines constituted the sub-strata and basic foundation for their creed and faith; and they loyally stood by them because they believed this was God's truth and that their lives in sacrifice, in maintaining this truth, were but a small price to pay.

Wherever these great doctrines were taught, preached and faithfully stood by, it is found that signs and wonders and marvelous accomplishments followed, as is shown by Mark 16: 20 and Acts 6: 7, 8. It behooves us as the followers of these worthies in the faith and service of Jesus Christ to most soulfully accept, heartily believe, and loyally support, with our talents, our time, our money, and if need be our sacred lives, these glorious doctrines to the fullest extent of our ability. And when we do it we may count on the power of God. Glorious results are sure to follow.

CHAPTER V

SINGING TO WIN

The value and importance of gospel music have increased in the estimation of God's people in the last twenty-five years a hundred-fold. The demand for the right sort of music in our church worship and services is very great and the demand for evangelistic singers and pianists has grown by leaps and bounds. There is simply no way of calculating how important it is to have real, genuine Gospel music in connection with the worship and work of our churches. A great part of the worship of the Tabernacle and Temple in the history of the Jewish religion was vocal and instrumental music. They had trained voices and trained players on instruments and their power in worship was great. There is not much said in the New Testament about music, but enough is said to indicate that it had a place of power and importance.

New Testament Songs

It is generally regarded that the Psalms of Elizabeth in Luke 1:39-45; and of Mary Luke 1:46-55; and of Simeon, Luke 2:25-35; and of Zacharias, Luke 1:67-79, were songs of praise with reference to the coming of the Messiah. They all centered around the infant Jesus. They magnified His saving power. They set Him forth in His mission to save. And they were all delivered by the inspiration of the Holy Spirit. But we find a number of definite references to hymns and songs in the New Testament.

1. Matt. 26:30. After the Savior had instituted the Lord's Supper and the disciples had celebrated His death and resurrection in partaking of the memorial supper "they sang an hymn and went out." This indicates that the disciples were in the habit of singing. Their songs evidently in the main were the Hebrew Psalms. There is no record of any other hymns having been composed at that time and in general use.

2. Acts 16:25. Paul and Silas had been beaten and imprisoned. Their hands and feet were in the stocks and they were under careful guard and at midnight while they were

singing and praying God sent an earthquake and delivered them from their prison. Of course, there is no way of telling what song they were singing. It was evidently one of the Psalms which fitted their condition. The spirit of victory against great difficulties and odds was in their hearts and a song of conquering conquest was in their souls and this victorious spirit broke forth in songs of praise and prayers of victory. Never was a duet more effective than the one sung by Paul and Silas amid their bruises, persecutions and sufferings. This duet brought an earthquake and a revival broke out in the jail and they baptized the jailer and his household; and there is no telling how many of the prisoners were led to Christ. To be able to "sing songs in the night" is a gospel conquest; and as long as God's people can sing triumphant songs of praise and victory prisons can be turned into revivals and persecutions into the foretastes of heaven.

3. *Spiritual singing enjoined.* In Col. 3:16 and Eph. 5:19, Paul commands the brotherhood to be filled with the Holy Spirit and then follows an exhortation to speak to one another "in psalms, hymns and spiritual songs, making melody in your hearts to the Lord." And he says, "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, hymns and spiritual songs, singing with grace in your hearts to the Lord." We see here that this spiritual singing is to follow as an outbreak of the soul after it has been filled with the Holy Spirit and it pours forth in floods of spiritual praise, teaching and admonishing in spiritual songs. Nothing is more important in the worship of God than that the songs be spiritual. Classic and operatic music are out of place in the deepest forms of spiritual worship. Every song in the house of God should be filled with compassionate love for Jesus Christ and a soul-longing for the salvation of the lost and the upbuilding of God's people through Gospel agencies.

4. *The celebration of the judgment.* Rev. 5:9-14. As Christ took "the book" and as the elders poured forth the vials of odors, which were the prayers of the saints, they broke forth in a new song of praise and gratitude to the Lamb who had redeemed them out of every kindred, tongue, people, and nation by His own blood. The angels took up the song of the ransomed and every creature which was in Heaven or on earth

or under the earth caught up the song and said, "Blessing and honor and glory and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever."

5. *The celebration of other victories of Christ.* Rev. 14: 1-3. A choir of 144,000 who were blameless and who followed the Lamb whithersoever He went, sang the song of victory as they followed Christ. This seems to be the scriptural foundation for the song so gloriously sung by our colored brethren—"We'll shout and sing all over God's Heaven." It will be glorious to hear this innumerable choir of heavenly singers singing songs of triumph.

6. *The song of Moses and the Lamb.* Rev. 15: 3-5. Here is a beautiful picture—the seven angels scattering the seven plagues, which was the wrath of God, and a sea of glass mingled with fire. They had the harps of God in their hands and they sang the song of Moses the servant of God and the song of the Lamb, saying, "Great and marvelous are thy works, Lord God Almighty. Just and true are thy ways, thou king of saints." There is another case in Rev. 4:8 where the winged beasts, who were full of eyes, sang day and night saying, "Holy, Holy, Holy, Lord God Almighty, which was and is and is to come."

These are practically all the songs and singing mentioned in the New Testament. While it is but a brief mention, it is enough to indicate that Gospel singing was a vital part of the worship and life of Christ's churches in the early day. It is easy to understand why, since the record of their preaching, their wonder-working, and the building of churches is so brief and meagre that they could not mention much about the song-life of the churches. But it does give enough to show us that Gospel songs had great power with those who were engaged in the early task of establishing the Kingdom of God.

Necessity for Training

More and more the forces which are building the Kingdom of God should give attention to the important matter of church music. Denominational schools should give more attention in their departments of music to gospel music—training men and women in voice and on instruments of music to know how to lead and give the proper interpretation to gospel messages of song. Our Bible institutes and theological seminaries should give more attention to the training of young men and

women in this great ministry of song. It is practically as necessary to have an orthodox, well-trained, educated and cultured ministry of song as it is to have a ministry of sermon equipped in the same way. Churches are demanding choir leaders. Practically every evangelistic meeting now must have a trained gospel singer and in these two fields alone there is a demand overwhelming for the very best talent among our young people who have the gift of song. They should be trained in the Bible, in theology, in the art of soul-winning, in Sunday-school and young people's work so that wherever they go they can not only function in the realm of music, but also in the other lines of Christian work.

This chapter is meant to emphasize with the strongest possible emphasis of the author the necessity in the forces of the Kingdom of God to take up the matter of well-trained leaders in the service of song.

CHAPTER VI.

THE PLACE OF MONEY

Modern Christianity has built up a great system of finances for missions, education, benevolences and for local church support. Millions of dollars are contributed annually to spread the Gospel around the world. Is there any example or foundation for this large expenditure of money found in the early churches? The answer is emphatically in the affirmative. The New Testament clearly makes a vital relation between world-redemption and the people's money. The teaching in the New Testament is clear on the following points:

1. *Ministerial support*—Luke 10:7; 1 Cor. 9:13, 14; 1 Tim. 5:18.
2. *Support of evangelists and missionaries*—1 Cor. 9:4-9; Acts 4:34-36; 2 Cor. 8:4-6.
3. *Support of charity and famine relief*—Acts 6:1-3; 11:27-29; 1 Cor. 16:1; James 1:27.
4. *Mentions and commands the tithe and offerings*—Matt. 23:23, 24; Luke 18:12; Heb. 7: 4-10; Acts 24: 16, 17.
5. *Commands systematic, proportionate, regular giving* according as one is prospered—1 Cor. 16:2. This applies to every member of the church. "Let each one of you lay by in store on the first day in the week as God prospers." This clearly teaches *proportionate, regular and systematic giving*. Here is scriptural foundation for the modern plan of church finance called the "Budget System."
6. That *campaigns be put on and pledges* taken and prompt payment of pledges be made for the cause of Christ, and that the funds be handled honestly and openly. 2 Cor. 8:10-24; 1 Cor. 16:1-3; 2 Cor. 9:1-5.
7. *Great liberality was enjoined and practiced* by the early disciples and churches, as is seen in the following:
 - (1) Enjoined by Paul—Rom. 12:8.

- (2) Enjoined by Jesus—Acts 20:35; 2 Cor. 9:7.
- (3) Practiced by the disciples.
 - a. By the early church—Acts 2:43-45; 4: 34,35.
 - b. By Barnabas—Acts 4: 36, 37.
 - c. By Paul—Acts 24: 16-17.
 - d. By churches of Macedonia—2 Cor. 8: 1-15, according to Moffatt's translation, this scripture is as follows:

"Now, brothers, I have to tell you about the grace God has given to the churches of Macedonia. Amid a severe ordeal of trouble, their *overflowing joy* *ann* *their deep poverty* together have poured out a *flood of rich generosity*; I can testify that up to their means, *aye, and beyond their means*, they have given; *begging me of their own accord*, most urgently, for the *favour of contributing* to the support of the saints. They have done more than I expected; they gave themselves to the Lord, to begin with, and then (for so God willed it) they *put themselves at my disposal*. This has led me to ask Titus to complete the arrangements for the same gracious contribution among yourselves, as it was he who started it. Now then, you are to the front in everything, in faith, in utterance, in knowledge, in all zeal, and in love for us—do come to the front in this gracious enterprise as well. I am not issuing any orders, only using the zeal of others to prove how sterling your own love is. (You know how gracious our Lord Jesus Christ was; rich though he was, he became poor for the sake of you, that by his poverty you might be rich.) But I will tell you what I think about it; it is to your interest to *go on with this enterprise*, for you *started it last year*, you were the first not merely to do anything but to want to do anything. Now, *carry it through*, so that your readiness to take it up may be equaled by the way you carry it through—so far as your means allow. If only one is ready to give, according to his means, it is acceptable; he is not asked to give what he has not got. This does not mean that other people are to be relieved and you to suffer: it is a matter of give and take; at the present moment your surplus goes to make up what they lack, in order that their surplus may go to make up what you lack. Thus it is to give and take—as it is written."

- 8. *Selfishness and covetousness severely punished and condemned*—Acts 5:1-11; Luke 12:15; Col. 3:5; 1 Cor. 5:11; Eph. 5:5.

9. *Giving is set out as a grace with other graces, as faith, prayer, etc.*—2 Cor. 8:4; 1 Cor. 16:1-2.
10. Christ set out the great eternal principle of the gospel that giving is more blessed than receiving (Acts 20:35), and that God loves a cheerful giver (2 Cor. 9:7).
11. That *stinginess and covetousness* are bad as a business policy or a religious act—2 Cor. 9:6-14. Sowing sparingly guarantees a short crop; sowing bountifully assures a bounteous harvest.
12. *God warns against the love of money as the root of all evil*—1 Tim. 6:10; the power of riches to deceive—Matt. 13:22; encourages us to lay up treasures in Heaven—Matt. 6:19-21, and to make friends with the mammon of unrighteousness—Luke 16:9.

These are the main teachings of the New Testament on money. A Christian who desires to be a soul-winner should be at least a tither and should give *regularly, proportionately, systematically, liberally and joyously to all the causes* of the gospel based on the gift of self in whole-hearted consecration to Christ first of all. World-wide soul-winning depends largely on the practice of liberality.

CHAPTER VII

THE CENTRAL THEME OF ACTS—CHRIST THE CONQUERING LORD

Every Bible student knows that the one mighty personality filling the entire books of God's revelation is Jesus Christ. His name, His fame, His death, His ministry, His mighty power constituted the subject of prophecy, history, poetry and the conversation of the people everywhere—the one dominant theme.

In Prophecy His coming was prophesied in the early creation period, at the very hour of the temptation, when it is said, "His seed shall bruise the serpent's head." Abraham in the offering of his son Isaac foretold of Christ and His death. Moses said in Deut. 18:15, "A prophet shall the Lord raise up from among your brethren like unto me. To him he shall harken in all things whatsoever he shall speak unto you." And in Acts 2:24 Luke says by the Divine inspiration, "Yea, and all the prophets from Samuel and them that followed after, as many as have spoken, they also told of these days." Isaiah was the great prophet of the coming Messiah, His death, and His triumphant Kingdom. And Daniel told of His days. Christ's name was the theme of prophecy for thousands of years.

In the Four Gospels Of course His was the mighty personality in the record of the four Gospels—His birth, His miracles, His parables, His teachings, His prayers, His deeds of love and healing mercy, His death and resurrection, the church He established, filled every nook and cranny of the gospel period.

In The Acts After his resurrection in the wonderful period for fifty and more years covering the Acts of the Apostles, Christ's name was supreme everywhere. His gospel, His resurrection, the saving efficacy of His death, the establishment of His Kingdom,

His personal return, were the theme of every sermon, the affectionate devotion of every heart, the praise of every song, the moving power of every wonder, and the inspiring motive for every task.

In the Epistles

All the writers after the time of Christ—Paul, Peter, John, and all the rest, made Christ the supreme and central theme of their writings. Every road of love went back to Christ and forward to His coming and passed centrally through His Kingdom. The Bible from lid to lid is a biography of Christ. They regarded Him as central in creation, in providence, in salvation, in coming glory.

How they Regarded Him

All of the strong personalities connected with Christ's Kingdom after Pentecost, through that wonderful apostolic period, put highest in their affections and their program Jesus Christ as conquering Lord. Let us look at how they regarded Him.

1. *His personality.* They counted Him as completely God and as perfectly man—a perfect God-man—sinless and omnipotent. Their devotion to His personality was characterized by the strongest ties of human affection.

2. *His deity.* They regarded Him on an equality with God and as the perfect Son of God, with all the attributes and qualities of deity—Acts 2:22, 2:36 and 3:6-14, and many other scriptures.

3. *His absolute authority*—Matt. 28:18. They regarded that His authority in all the realms of life was absolute and His power supreme.

4. *His lordship.* In Acts 2:36 Peter says, "Let the house of Israel therefore know assuredly that God hath made Him both Lord and Christ, this Jesus whom ye crucified." They counted Him as the Messiah of the Old Testament, a fulfillment of every Messianic prophecy—the very Lord of glory.

5. *His words* they regard as the Word of God—Acts 3:22 binding on conscience in the matters of faith and conduct.

6. *His death.* They regarded His death, as an atonement for sin—Acts 3:18-26, 4:11-12, and many other scriptures. They counted Him on the cross as God's substitution for sinful men, He Himself knowing no sin, and that in His death he had completely healed the broken law to all them who believed.

7. *His bodily resurrection*—Acts 3:14, 15, and many other passages. There was never any doubt in the mind of the apostles and disciples after doubting Thomas was convinced that the same Jesus Whose dead body was buried in Joseph's tomb was the same Jesus Who rose from the dead and appeared unto them in many ways on many days. They believed in the bodily resurrection of Jesus Christ.

8. *His imputed righteousness, through His death as God's only means to salvation and that an act of free grace based upon repentance and faith in Jesus Christ*—Rom. 3:19-31 and 4:23-25 and Rom. 5:1-6 and 10-14.

9. *His church and churches as His bride, bought by His precious blood and which constituted the pillar and ground of the truth and which were to be the agencies through which the Gospel was to be preached to the world*—Acts 20:28, and other scriptures.

10. *That His world-will was their earthly task until He comes again*—Matt. 28:18-20 and Acts 1:8.

11. *That He intercedes at the Father's right hand, bearing up to God His endorsement through His blood of our prayers which are according to the will of God*—Rom. 8:34.

12. *His personal, visible, bodily return.* This constituted the chief hope of their expectant service—Acts 1: 10-11. All through the apostolic period there seemed to be the constant expectancy of the Savior's return and yet the full-length service in order to do their best for His Glory and His Kingdom until he did return.

13. *That He had made and was making full preparation for the eternal happiness of the saved and the eternal doom of the unbelieving*—John 14:1-4 and Luke 16:19-31, and other scriptures.

14. *Their attitude toward Him.* This can be summed up in four words— a reliant faith in His deity, grace and power; a simple, deathless love for Him and His cause; a pliant surrendered obedience to His will and way; and an unmeasured and unbroken loyalty to His truth and the carrying out of His world-will. They were deathlessly committed to the task of winning men, teaching men, and healing men.

Thus, in these and in many other ways we find that Christ Jesus was the central theme of the apostolic day. He filled

their entire spiritual horizon from the beginning of time and before until the consummation of the ages and beyond. They preached about Him; they loved Him; they trusted Him; they regarded His will as supreme and His work as their highest occupation and His glory the highest purpose of their consecrated lives. So, it should be today. The preachers, the churches, the Christians who thus enthrone Christ will make the record of spiritual conquest and Kingdom progress like unto that and even greater than that in the apostolic time. He said to them, "The works I do ye shall do; and greater works than these shall ye do, because I go unto my Father"—John 14:12. Great accomplishments in the Kingdom of God follow the supreme enthronement of Jesus Christ in our faith, affections, programs, and plans.

CHAPTER VIII.

THE CHARACTER AND RESPONSIBILITY OF DEACONS

Acts 6 and II Timothy 3: 8-13.

A study of the Acts of the Apostles from the evangelistic point of view would be incomplete unless it took into account the soul-winning ministry of the board of deacons of the Jerusalem church. They constituted an important group of helpers to the ministry and their effectiveness in the work of God has been very great during the years. Much in the Kingdom of God depends upon this second group of officers in Christ's churches.

Purposes of Appointment

In Acts 6:2-4 the purpose of the appointment and ordination of these deacons in the early church is clearly stated:

"And the Twelve called the multitude of the disciples unto them and said it is not fit that we should forsake the word of God and serve tables. Look ye out therefore brethren from among you, seven men of good report full of the Spirit and of wisdom, whom we may appoint over this business. But we will continue steadfastly in prayer and in the ministry of the word." This pleased the whole multitude and they chose seven men for this work and in the seventh verse we find following this action on the part of the church the wonderful statement: "And the word of God increased and the number of the disciples multiplied in Jerusalem exceedingly and a great company of the priests were obedient to the faith." We find immediately following, and evidently because of the appointment of the deacons and the giving of the ministry to prayer and preaching, that great multitudes were won to Christ and to the fellowship of the church, some of them being priests and those in high authority. The primal purpose of the ordination of these deacons was that they may give the preachers more time to pray and to

preach and to give them the backing of a great spiritual cabinet. From that day until this, where deacons function in the highest way the ministry is most effective and the Word of God increases and the number of disciples is multiplied. It will be noticed that these deacons were elected or chosen by the church itself and were ordained by the apostles. They laid their hands on them and prayed for them and thus set them apart to this great task.

Their Characteristics

1. They should be "*grave*," that is, men of sanity and poise.
2. "*Not double-tongued*." They should be men of sense, of consecration and truthfulness of speech.
3. "*Not given to much wine*." In the light in which whiskey and wine have been used in modern times and the debauching of humanity, it is perfectly certain that Paul meant that they should not in any sense indulge in any hurtful appetite.
4. "*Not greedy of filthy lucre*." They are not to be men of covetousness, but of great liberality. A stingy deacon is another "abomination of desolation, standing where he ought not."
5. "*Holding the mystery of the faith in a pure conscience*." They are to know the truth and to be loyal to it. The deacons should be trained in sound orthodoxy by every pastor.
6. "*Blameless*." Their lives should be without blame, consistent and consecrated.
7. "*Husbands of one wife*." Their domestic relations should be according to the highest standards of righteousness. All these qualifications set out by the Apostle Paul are for the purpose of making the deacons effective in their ministry in soul-winning. There are other qualifications laid down by Luke in Acts 6:3-5.
8. "*Men of honest report*." They should have a good name among the people. Honesty and sincerity of life should mark everyone who serves in this holy office.
9. "*Full of the Holy Spirit and of faith*." They should have power, even the power of God. There seems to be no difference in qualifications, in the mind of the inspired writer between the deacon and the preacher.

10. *Men of which evangelists are made.* Stephen and Philip—two of the first board of deacons ever appointed—made great laymen-evangelists. Every deacon should be a prospective evangelist.

Their Evangelistic Duties

The main task set out for deacons is compassed by the following:

1. *To relieve the preachers of the financial affairs of the churches and thus to give them—the preachers—the opportunity to do their real work without hindrance—pray and preach.* It is wondered whether the deacons of this day are rendering that service to the preachers. The preacher's power is greatly hindered these days because he is "cumbered with much serving." It is not thought best for him to have anything to do with the financial affairs of the church. The preacher should have a general supervision over the financial affairs and see that the money for the church and for the wide Kingdom of God is abundantly provided and yet the details of the raising of it should not be in his hands. This is the duty of the deacons.

2. *To make the church go as a great soul-winning institution.* As it is said in Acts 6: 7, 8, "The word of God increased and the number of the disciples multiplied exceedingly and Stephen full of grace and power wrought great wonders and signs among the people." This immediately followed on the appointment of the deacons.

(1) *To this end they are to stand by the pastor with sympathy, prayers and full co-operation.*

(2) *They are to stand with him and by him with their counsel, with the wisdom of their plans, helping him to make the church in every way a going institution.*

(3) *They are to go with him after the lost, as shown in the ministry of Philip and Stephen. They both were great soul-winners.*

The Deacon's Reward

The reward of the faithful deacon is great in God's sight. In 1 Timothy 3:13 Paul says, "For they that have served well as deacons gain to themselves a good standing and great boldness in the faith which is in Christ Jesus." All the rewards and crowns that come to the ministry of a faithful pastor are shared in by the faithful deacons that back him and

make possible his success. Only the records of Heaven will reveal the contribution of a faithful deacon to the life and work of a successful pastor. They not only have the joy resulting from the good that they themselves personally accomplish, but they have the joy of sharing in the rewards and reapings of their successful pastor. How necessary and important it is that the ministry make much of the deacons and use them as their soul-winning cabinets.

CHAPTER IX.

SOUL-WINNING WOMEN

Phil. 4: 3—"Help those women which labored with me in the gospel, whose names are in the Book of Life."

There is a group of women in the New Testament records, the lustre of whose names will shine forever. They were faithful, consecrated women, whose lives of service were unspeakable sources of strength and joy to the early disciples. They were soul-winners as well as Kingdom-builders. Their contribution to the progress of the Kingdom of God cannot be calculated in the terms of human mathematics.

The Mother of John the Baptist One of the first female names we find in the beginning of the sacred history in the New Testament is Elizabeth, the faithful mother of John the Baptist. It will not be known this side of the Judgment of God what influence this godly mother had over this great, first New Testament evangelist. She remembered the peculiar providence and strange miracle connected with his birth. She remembered the incident sacred and holy connected with the visit of Mary, the Mother of Jesus, before either John or Jesus was born. She evidently trained him for God's great winner of men. Her faith and prayers, her longing for the coming Messiah and the salvation of Israel, had great influence over this godly mother in her desire to give to the world a choice soul-winner.

The Four Marys There are no more illustrious names in the pages of sacred history among women than the four Marys of New Testament times—Mary the mother of Jesus, Mary the mother of James and John, Mary the sister of Lazarus, and Mary Magdalene. Each had her unique and peculiar place. Each made a contribution of great value to the life and service of Gospel leaders. Their fame has endured for twenty centuries and will until the Savior returns. Along with these, Martha, the other sister of Lazarus, shines like a brilliant star in the heavens of New Testament times.

Other Immortal Names

How the heart of Christianity leaps at every memory of Lydia, the noble woman whom Paul found leading a prayer meeting after he answered the Macedonian cry to come over into Europe and help! How hospitable and kind and spiritually helpful she was to the Apostle Paul and his group of evangelists. Then there is Priscilla, the faithful wife of Aquilla, whose hospitality to Paul, whose effective spiritual training to Apollos and great continuous co-operation with Paul and the other workers in soul-winning and Kingdom-building were great sources of strength. There was Phebe, the servant of the Corinthian church, faithful, effective and true. There was Dorcas, the little needlewoman whose ministries made for herself and Christ a sweet aroma of Christian service, whose life confirmed the gospel and helped to create a soul-winning atmosphere. There were Lois and Eunice—grandmother and mother of Timothy, whose consecrated lives and faithful Scriptural instruction had to do vitally with the training of the princely Timothy for the service of God. Then there was Julia, Tryphena and Tryphosa, and other immortal names who were helpers to the Gospel and winners of souls. Evidently there was a large group of the 120 of the First Church at Jerusalem who were women and on whose lives the Holy Spirit descended in power. They evidently spoke with other tongues and did great personal work in winning the three thousand to Christ who were saved on that day. This galaxy of immortal female names who wrought and won and built the Kingdom of Christ in this early day will shine with a fadeless lustre in all the ages until Jesus comes and afterward.

How They Helped

Let us enumerate some of the helpful ministries of the early female Kingdom-builders.

1. *They mothered the leaders of the churches in prayer and faith and consecrated instruction.* They trained in the moulding period of their lives the men who were to be the leaders of the people. Nothing is more beautiful than the ministries of Elizabeth; Mary, the mother of our Savior; Mary the mother of James and John, and others of this noble tribe of faithful women.

2. *They greatly aided in training these leaders and showing them the way more perfectly.* This is emphasized especially with Priscilla and the eloquent Apollos. She and her husband took the young Apollos, full of enthusiasm and powerful in eloquence, into their home and instructed him in the Old Scriptures and gave sanity and strength to his ministry.

3. *They gave hospitality and comforting rest to the tired workers, gave consolation and healing balm to the bruised and wounded soldiers of the cross as they labored under persecution.* They evidently spoke many a word of consolation to Paul during his 14 years of prison life and to the others who were under the lash of persecution.

4. *Their co-operation and prayer constituted one of the strongest contributions to the progress of the Kingdom.* Lydia led prayer meeting, out by the riverside near Philippi. The women in the ten days of pre-Pentecostal prayer were evidently present each time and their consecrated supplications to God made a great part of the prayer that brought the power of God. Throughout the missionary tour of Paul and his missionaries everywhere he found hospitable homes, had prayer meetings in them and organized churches in them. This would have been impossible save for the co-operation of the good women of those homes.

5. *They made clothes and ministered in delicate and merciful ways to the need of the sick and afflicted and the discouraged.* This is shown especially in the life of faithful Dorcas, whose death had caused universal mourning, and whose raised life through the miraculous power of Peter caused universal joy among the needy and suffering of her community.

6. *Their co-operation in personal soul-winning evidently was very great.* On the day of Pentecost these women as well as the men were filled with the power of God and spoke in other tongues. Evidently throughout the day of that immortal occasion these women were threading the streets, going among the multitudes of men and women speaking in the name of Christ and pressing home upon those who were under conviction of sin the Gospel of Christ. Not until "the Books are opened" will we know the far-reaching personal service of these early immortal women.

7. *Some of them were specially put forward as "servants of the churches," as in the case of Phebe at Corinth.* Some specific work was assigned them, and as pastors' assistants they went about doing good.

8. Paul says "*they labored with me in the gospel.*" This is undefined, general Christian service they rendered to the ministry of Paul, giving backing to the gospel, giving confirmation to its truth and power; and in all the other ways of delicate mercies and thoughtful service these women helped on the work of the Kingdom of God. Thus these women in their varied ministries of love and power were great gospel promoters and soul-winners in the early day. They started a movement among women and set examples for their sisters in succeeding generations, which in far-reaching effectiveness has gone on like the rolling tides of the sea or like the swelling waters of the great rivers, scattering sunshine, promoting the truth, confirming its holy message, building the gospel's institutions, backing and encouraging and strengthening its leaders, until today the ministry of their love, the sweet aroma of their consecrated lives and the effective power of their service fills the world with the treasures of the truth and the riches of God's grace.

Their Service Today

There is no doubt that the most effective agency Christ has in all the world is the missionary, educational and benevolent ministries of organized women in all Christian lands. Their organizations are very effective. They function with the least friction and the highest measure of efficiency of prayer, in organization, in the bounds of Christianity. Their local organizations in the churches, their general organizations covering sections and states and their national organizations for various purposes of promoting the truth and building the Kingdom constitute today the mighty dynamic and offer the greatest hope for the redemption of the world. As soul-winners in the local churches, as gospel pianists and singers, as mothers and wives in the home, as teachers in Sunday school, public school and denominational school, these faithful Christian women are doing a work today immeasurable and incalculable to the limits of human calculation. There is scarcely a leader in all the Kingdom of God in local, state, or national affairs, who does not owe the most of the good of his life and service

to the faithful, efficient, consecrated ministry of a godly mother or wife. Most of the saved of Christian lands will attribute to their mothers or wives the greatest influence in their personal salvation. All the forces of Christianity should bless God for the effective work of women; and all the saved men everywhere should recognize their power and effectiveness and give them the fullest co-operation and the most beautiful sympathy. In the language of Paul, men everywhere should "help those women which labored with me in the gospel, whose names are in the Book of Life."

PROPERTY OF
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CHAPTER X.

THE SILENT GROUP—THE GOSPEL'S BACKING

No history of the soul-winning forces of any church will be completely written if the great mass of pliant, silent, faithful Christians whose names are not mentioned in the papers, who take no leading part in any of the services, is left out. The majority of Christians belong to this group. The leaders in any church are not many. The men and women whose names appear in the official record—the pastors, deacons, superintendents, teachers, officers of the different organizations in a church, compared to the great majority of the membership of the church, these are few. The work of each and all of these leaders is important. Their leadership is invaluable and cannot be dispensed with. Without it the church would not go forward. They are a necessity to an aggressive church. It is also true that the value of this silent, unnamed group of faithful disciples is incalculable. Without them the leaders could not carry forward the work. I am speaking of that group in each church who are always talked to, who never talk, who never pray in public, who do not take a leading part either in the music, the teaching, the preaching, or in other phases of the work of a church; but they are always present. They are always at prayer meeting. They are there for the Sunday services. They give their money liberally. They do an effective work silently, in prayer, a glorious work in testimony and make possible all the triumphs of the gospel by furnishing a faithful, prayerful, co-operant backing. Without them every collection would be a failure, every evangelistic movement would be discouraged. Every preaching service would have a cloud over it. This chapter is meant to set forth the value, the virtues and the effective power of this great, glorious, silent group in the churches. These were in New Testament times as well as in all other times of the progress of the gospel of Christ.

Some Glorious Names

The period covered by the ministry of Christ, Peter, Paul and John makes record of a galaxy of glorious names. John the Baptist, John the Beloved, Simon Peter, the Apostle Paul, Matthew, Mark, Luke, Timothy, others, and the Name which is above every name. While Christian civilization lasts these names will be immortal and household names. These were the outstanding leaders. Around them gathered the great gospel movements. In the affections of men ever since and in the rewards of God at another day, these men will be remembered and praised.

Another Group

There is another group of lesser leaders in the New Testament records whose names do not occur so often, with which no great, glorious record is connected; but their names are given and incidents in their lives of valuable service are mentioned: Andrew, Bartholomew, James, Nathaniel, Gaius, Philip, Stephen, the three Marys, Elizabeth, Dorcas, Aquilla and Priscilla, Barnabas, Silas, Onesimus, Titus, and others. These were co-operant and effective and of blessed memory. They were preachers and laymen and women. Here and there scattered through the divine record are deeds of kindness and service which they did. They wonderfully reinforced the apostles and their names will be cherished while Christian civilization lasts.

The Silent Group

There is still another group in the New Testament. Their names are not mentioned, but their presence is felt, their service is effective, their lives are immortal. They are the "unknown soldiers" of Jesus Christ. They constitute a majority of 120 of the First Church at Jerusalem. Included in these are nearly all of the three thousand baptized on the Day of Pentecost. They were with Philip in his great meeting in Samaria. They stood about Stephen's dying testimony. They accompanied Paul from Joppa to the house of Cornelius and gave him backing when he opened the door of hope to the Gentiles. They were in Damascus and offered hospitality to the newly saved Saul of Tarsus. They were the centers of spiritual power around which the early missionaries organized their churches here and there scattered throughout the world. They were deacons; they were faithful needlewomen, helpers of the Gospel. They were strong, virile men in the towns and

cities and country places, who were won to Christ by the leaders and made possible the triumphs of the apostles and early preachers. No church record today has preserved their names. They lived in the lives of others. They made possible Peter and Paul and the rest. They were faithful, loyal, prayerful, true to the fundamentals of truth and right. They were God's elect. They went on unsung into eternity and left no monuments to mark their lives or their resting places; but their names are written in the Lamb's Book of Life on High. It is in the interest of this early group and their successors in the churches today that I write now. I would seek to put high value on them in the lives of all leaders. He who leads and neglects this group will not lead long nor far. He who holds the confidence of this group and stands by them and is honored with their love and co-operation will never fail.

Their Spiritual Value

I wish to enumerate some of the directions in which this silent group are living contributors to all that is good in the Kingdom of God, and to put high emphasis upon the value of their service and their meaning to the cause of Christ.

1. *They furnish the leaders to the Kingdom of God.* Most all of our leaders of whatever kind were born, reared and trained in the homes of this silent group.

2. *They constitute the crowds, the great majorities, who furnish a patient and responsive hearing to the ministry.*

3. *They afford spiritual companionship for the burden-bearing leadership of the Kingdom.* Their homes are open. Their hospitality abounds. Their cordial fellowship and spiritual sympathy make constant encouragement to the leadership of God's people.

5. *They contribute the money, mainly, to the service of God.* They give but do not speak. They liberally offer the earnings of their hands and heads and hearts to the service of God and furnish the great sums that back missions, education and benevolence.

6. *They confirm the gospel preached by the leadership.* Their lives verify the preaching of the ministry. They furnish the examples of consecration and love and patient endurance. They are living, silent epistles of the power and grace of God.

7. *God hears their prayers and sees their tears and pours out as a consequence the power of His grace and saving*

strength upon the churches and the ministry. They furnish the spiritual atmosphere. They maintain the constant streams of spiritual life coming up to greet the preacher as he preaches and going out to enrich the world.

8. *They make in many cases quiet personal workers.* A word here, a song there, a kindly deed yonder, a beautiful life everywhere, and God uses these as evangels of saving power.

In these and other ways this great, silent, faithful group makes possible the success of the ministry in every place. If they pray for, believe in and co-operate with the pastor he will succeed. If they withhold their confidence, their love, their co-operation the pastor cannot succeed.

Their Characteristics

Usually this silent group is marked by the following spiritual possessions:

1. *They do not seek publicity.* They care not for their names to be in headlines. They are reticent, modest and reserved.

2. *They are mainly uncritical.* Trouble in the church is not started among this group. They patiently bear with the weakness of their leadership. They patiently wait and work hoping that God will remove the difficulty without impairing their loyalty and co-operation.

3. *Mainly they are consistently faithful.* They are not easily swept off their feet. They make a great backing for civilization, the enforcement of law, the enrichment of the country, the triumphs of the gospel.

4. *They bear the burdens and pay the bills.* They lovingly go forward trusting in God and following their chosen leaders.

5. *Mainly they are truly devoted to Christ and compassionately concerned for the lost.* These do not appear in loud professions, in eloquent words. They appear in patient attention, in loyal, unobtrusive service, in the closets of prayer under the tears of burdened hearts for the lost. The ministry cannot succeed without them. They contribute the hope of a triumphant Christianity on the human side. Christ's causes are safe in their hands if they are led by an enlightened, co-operand ministry.

Their Rewards Their reward is great in earth and in Heaven. It does not come by newspaper write-ups, by their names being connected with some famous deed, marked by marble monuments nor memorial halls; but it does come in the peace of a God-approved conscience, in the affection and love of a co-operating leadership, in seeing the rewards of their labors in spiritual victories, though modestly they may not claim to have achieved these results, yet in truth they are more responsible than others. Their reward lies in the success of the institutions to which they belong, for which they pray, to which they give their money, and in which they spend their consecrated lives in faithful, silent service. Their heavenly reward will be manifest at the great day of the coming of Christ. He will crown them. No silent, effective deed of theirs ever misses His eye nor will fail of His rich rewarding hand. In that day they shall be fully compensated and rewarded for all their losses here in life.

Our Attitude Toward Them We should greatly esteem them, carefully co-operate with them, feed them with the best of Gospel food, and surround them with the best of life's environment. The ministry should make in with them and keep up with them, for in the line of their love and confidence lies our chance to succeed. We should not neglect them in our pastoral ministrations. We should put the spiritual food in reach of them and should see to it that they are built up in the most holy faith. The great unnamed crowd in Christ's churches are the salt of the earth and the hope of the world in much that lies dear to the Kingdom of Christ.

CHAPTER XI.

A GREAT REVIVAL AMID DIFFICULTIES

(Acts: 10th and 11th Chapters)

There are a number of great revivals recorded in the Acts of the Apostles—the one on the Day of Pentecost, the continuous revival which went on for years in Jerusalem after Pentecost, the one in Samaria held by Philip, the revivals held by Paul at Ephesus—one of them lasting for three years, the one at Antioch by Paul and Barnabas, the ones held at Philippi and Corinth are worthy of note. But one of the greatest revivals, probably the one next to Pentecost, was the one which Peter held in the home of the Roman centurion—Cornelius—which opened the door of the gospel to the gentiles. This revival has a unique place in Christian history. The wonderful work of the Holy Spirit in preparing Cornelius, in his sending for Peter and in Peter's prayer-vision on the housetop, his obedience to the heavenly vision, his complete conversion to the will of God to send the gospel to the gentiles, the visit of Peter and the other brethren to the home of Cornelius, the circumstances occurring in the home, the wonderful meeting in the Jerusalem church in which Peter set out the divine approval of his work for the gentiles, all these things make this revival gloriously interesting.

Historic Importance

This revival was a turning point in the salvation of the world, one of the most important events in all Christian his-

tory, because

1. *It records the conversion of the Jewish apostolic ministry and the Jewish church to Christ's world-wide program.* The apostles and early disciples being Jews, mainly, with the long history, traditions, and racial prejudices of the Jews, were slow to come to the Gospel conception of world-wide missions.

Christ had exercised great patience and much care and much effort in seeking to lead out the souls of these prejudiced Jews. They heard his commission, "Go, make disciples of every nation"; but up until now they had not heeded it. Their work had been among the Jews almost entirely. It took this demonstration of divine power in the home of a Gentile, through the ministry of the leading apostle, to break the shell of their anti-mission spirit. Christ had to bring Peter around by a miraculous vision from heaven.

2. *The opening of the gospel to the whole world.* Peter saw that the whole world was included in Christ's redemptive cross. And when he saw it he fell in fully with God's plan and afterwards carried the burning message of world-wide missions to the church at Jerusalem. His victory with the church seemed not to have been difficult. All men outside of the Jewish race should thank God for the day Peter went to the house of Cornelius.

The Agencies of This Revival In this revival, as in all others, there are divine and human agencies.

1. *The human agencies.* All revivals are spiritual results from the co-operation between the human and divine, on the basis and conditions laid down by the divine.

(1) *The preacher—Simon Peter.* The mighty human agency here, as in most cases, is the preacher of the gospel who leads in a revival. We see the following things about this preacher:

- a. *He was a praying preacher.* He was found, by those who went after him, on the housetop praying.
- b. *He was a preacher of spiritual visions.* When he was engaged in prayer the eyes of his soul were opened to see the will of God. His vision resulted from his prayer; and his new conception of world-wide missions came out of this prayer-vision.
- c. *He was obedient to God, both in doctrine and leadership.* He accepted God's teachings in a doctrinal way though they crossed all his previous teaching and thinking and he followed the leadership of God's Spirit.
- d. *He was a compassionate preacher.* He was in sympathy with the things God wanted him to do. His soul went out to the needs of the world.

- e. *He was heroic, courageous, and faithful.* He was willing to face the traditions of a thousands years and the prejudices of a peculiar people. He crossed the currents of all his doctrinal training as a Jew and courageously carried the message of the new day to the church at Jerusalem.
- f. *He was a Spirit-filled preacher.* He was pliant to the highest expressions of God's will concerning his own life and service and it allowed himself to be used and mastered by divine power.

(2) *Co-operant Christians.* There was a group at each end of the line, those around Cornelius and those around Peter, who co-operated in this great revival.

2. *The divine agencies.*

(1) *The Holy Spirit through prayer.* Here is a beautiful illustration of how God works with both hands—Cornelius praying in one place and Peter praying in another—God with one hand convicting the sinner causing the hunger for spiritual life and the other hand preparing the soul-winner.

I am thinking of my own brother, skeptical, analytical of mind, hard of heart, resisting the gospel, far out West. Everything he touched turned to gold, our preacher-father dying, our consecrated mother very sick, his preacher-brother praying for him. God had to carry him by the grave of the father and the sickbed of his mother in order to break his heart. Thank God he was saved.

(2) *The Gospel preached from a fired heart.* God gave Peter his message as is found in Acts 10:30-48. What do we learn from this Gospel incident?

- a. *That a sinner can pray for his own salvation.*
- b. *That a preacher's message is divinely given.*
- a. *That there is no limit to the scope of the Gospel.*
- d. *The Lordship of Christ.*
- e. *Salvation by the atonement and death of Christ.*
- f. *The doctrine of Holy Spirit endowment, that He convicts of sin, applies the saving grace to the soul, guides and endues with power the Christian.*

- g. *Baptism and church membership.* Baptism followed this revival as it did in other New Testament revivals. Thus the gentile world received the gospel. The power of the Holy Spirit came on the gentiles as it did on the Jews. Baptism was for both races, and the power of God for all Christians. This is a wonderful example of how new churches can be started, new races reached, and a mighty world-engirdling movement started, God working in the heart of the lost and His hand manifestly on His obedient servants, issuing in a great world-encircling movement.

CHAPTER XII.

EARLY METHODS IN SOUL-WINNING

It is an interesting study to search and find the principles and methods of service adopted by the men and women under the immediate guidance and dominance of the Holy Spirit in the New Testament times.

Back to the New Testament

Through the winding centuries there has been no improvement on the soul-winning methods adopted by the early disciples under the direction of the Holy Spirit. God gave these methods to these winners and it behooves Christian workers everywhere to go back and restudy the following principles and methods established in this early apostolic age. We will now study some of these methods.

The Beautiful Spirit of Co- operation

Co-operation is a doctrine as well as a privilege taught by the word of God. Each saved man is under heavenly obligation to co-operate with every other saved man in carrying out the world-will of Christ. Each church independent and self-governing as is taught in the New Testament, without any spiritual overlordship, is under obligation to co-operate with every other church accepting the gospel and under divine leadership to carry out the orders of Christ and bring in His universal Kingdom. There are a few instances only in the New Testament where workers disagreed and could not go together and in all these cases the separation of the true and loyal was but for a brief time. They soon settled their differences and came together in co-operation. From Jerusalem, to Rome we find the gospel team pulling and working together in a most glorious co-operancy.

Fellowship in Prayer

Throughout the ministry of this apostolic group from Pentecost on until the last days of the aged John we find Christ's people emphasizing prayer, exercising the joyous fellowship of prayer groups. They began all their meetings in prayer. They preached their sermons in an atmosphere of prayer. They preached themselves out of jail and out of the hands of angry mobs. They preached through all their difficulties and troubles. They preached everywhere. For a season when the missionaries were going to a new place they were offered the privilege of the Jewish synagogue; but as they preached and made plain the gospel of Christ the Jews drove them out. Hence most of the preaching of New Testament times was done in the streets, on the roadsides, out on the hills, and in the valleys where the people congregated to hear the truth. They promoted the gospel in the homes of the people, on the streets, in the jails, in private, personal interviews, and everywhere. Christ set them the example. He was found in an upper room with a big sinner, by the wellside with a fallen woman, going after a sinner up a tree, stopping by the roadside to save blind Bartimæus, stopped dying on the Cross to save a penitent thief. The gospel of the early day was an open air gospel.

From Centers Outward

John the Baptist's ministry was a country ministry. There is no record that he ever preached in town; but he emptied the towns that they might hear him on the hillsides. Christ preached in the country and in the cities. Peter's ministry was largely a ministry from Jerusalem out to the other centers of population. So was Paul's. He would go to a city, evangelize it, and with his evangelistic party circle out to the smaller places and then passed on to another city and made it a center of evangelization. He spent more than three years at one time in Ephesus holding evangelistic meetings, going out to the smaller places, winning the lost and establishing other centers of influence, training workers. The early disciples knew the value of Christian education, the need for training of the leaders. So, they laid much emphasis upon teaching and training. Hand in hand with evangelism went

constructive Kingdom education and training. They established no schools. They were unable and had no money. But they planted the educational germ in these smaller peripatetic schools and groups of training everywhere they went. Out of these have grown the great systems of education which are girdling the world today with their life and power.

Calling out Workers

It seemed to have been a deep-laid policy on the part of these early leaders to multiply themselves in calling out and training other leaders. The progress of the Kingdom of God depends on great trained leaderships and it is the duty of each generation of leaders to call out and prepare their successors and helpers in the gospel work.

Preaching

The center of the methods of gospel propagation in the New Testament time was the preaching of the gospel. They built their work around it. They never minimized it; but everywhere they magnified the proclamation of the Gospel by the living voice and personality of the preacher. It will be a sad day for the Kingdom of God when Gospel preaching is minimized. It is primal and unspeakably necessary in its importance and value.

Personal Work

At the very center of the method and life of the apostolic ministry was the personal face to face appeal to the lost. This was Christ's method. On the day of Pentecost it was used in a wonderful way. Paul gave great emphasis to it. Face to face with men everywhere he met them, whether the king or governor on his throne, the soldier chained to his side, or his fellow-prisoners suffering in jail, anywhere, everywhere, Paul talked to men about their soul's salvation. It was one of his chief passions and his daily avocation. He never let up. He taught it to his workers. He manifested its power in the winning of thousands to the Savior.

The Use of the Scriptures

Of course, the New Testament was not in print until long after the apostolic age. The letters of Paul and the manuscripts of the Gospels and the manuscripts of the Old Testament books were somewhat in circulation, especially at the latter period of the apostolic age, but the words of

Christ were in the memory of the workers and their souls were saturated with the teachings of the Old Testament. They depended on these promises. They lived on the doctrines and everywhere made large use of the Scriptures.

**The Use of
Personal
Experience**

The early disciples in their teaching, preaching and personal work made much use of their own experience in salvation and their own experiences in visions from

God. Christ told the Gadarene demoniac after he was saved to go back to his own people and tell them what great things God had done for him. The experience of Paul's conversion is told a number of things in the scriptures. Paul used it on many occasions to win other men and this gospel agency of power has been used through the centuries as a mighty evangelizing dynamic. Large use of it should be made in this day.

Re-Enforcement

The soul-winners of the early day knew the value of constant re-enforcement to

the churches and of the workers. Ever and anon Paul himself would go or would send his other helpers back to the churches which he and they had established. They would teach them and encourage them and assign gospel tasks to them, thus building up and keeping up the morale and the spirit of these churches. He would write letters and have them sent and read to the churches and new manuscripts of them made and distributed.

**Dependence
on the Holy
Spirit**

Their chief source of power in this early day was the dependence of the people on the power of the divine Spirit. They waited on Him for power. They depended

on Him. They sought His guidance. They trusted Him for victory. There was nothing complicated or ostentatious about their organizations. Their church life and their individual life were simple and unpretentious. The forms of worship were democratic and plain and simple; but their dependence was on God. Their faith was dynamic. Their preaching was attended by signs and wonders and demonstrations of power.

These are some of the expressions of the method of the New Testament times. It is believed that the same aggressive progress of the Kingdom of God everywhere in every age will be greatest in proportion as God's people adopt the method of the apostolic times.. There is no chance for men to improve on the methods and plans of work of God.

CHAPTER XIII.

THE EVANGELISM OF CHAINS

Philemon 10—"I beseech thee for my child, Onesimus, whom I have begotten in my bonds."

There is a ministry of suffering. Christ has set us a great example. It is said that He was made perfect through suffering and that we are to be partakers of Christ's sufferings; and the Scripture says it is not only our privilege to believe on Christ, but also to suffer for Him. Earth's records will never know the evangelistic power of limitations, prisons, persecutions and the sufferings that have come because of the hardships of the gospel.

Tender Relationships

There always exists between the soul-winner and the one who wins him a tender relationship. We have an unusually tender feeling toward the one who shows us the light and leads us to Christ. This love bridges space and time, and overlooks weakness and forgives sins and abides forever. The Scripture honors this relationship by regarding it as spiritual parentage and spiritual filial devotion.

Paul's Children

He says in 1 Cor. 4:14 to the church at Corinth, "I write not these things to shame you, but to admonish you as my children, for though ye have ten thousand tutors in Christ yet have ye not many fathers for in Christ Jesus I begat you through the Gospel." He claimed to be the spiritual father of the members of the church at Corinth and he wrote admonishing them in the tender bonds of a spiritual fatherhood. In Gal. 4:19 Paul says, "My little children of whom I am again in travail until Christ be formed in you; but I could wish to be present with you now and to change my note, for I am perplexed about you." We see again he recognized his spiritual fatherhood over the churches of Galatia

and had a father's anxiety about them and gave a father's counsel and admonition. In 1 Timothy 1:2 Paul says, speaking to Timothy, he calls him "My true child in the faith." And in 2 Timothy 1: 2, "My beloved child." He had led, through the help of his grandmother and his mother, this noble evangelist Timothy to Christ, had called him out into Christ's service and had trained him for the work of evangelism; and there was between them as intimate relationship as between father and son, as it is possible for those not blood kin. They were kin in the higher sense of the blood of Christ. In writing to Titus, 1: 4, he says, "My true child after a common faith." Here again is expressed the spiritual parentage of Paul over his son Titus and the consequent loving care and interest growing out of this tender relationship. But one of the tenderest incidents in the life of Paul with his spiritual children is in the case of Onesimus who was the servant of Philemon, a great Christian layman whom Paul had doubtless led to Christ. Onesimus had run away from his master and Paul found him, while he, Paul, was a prisoner; and with the chains of persecution upon his hands and feet he led this servant of Philemon to Christ. Hence, he says in Philemon 10, "My child Onesimus, whom I have begotten in my bonds." There is no finer revelation of the character of Paul in all of his marvelous record than is shown in his letter to Philemon, written in one chapter. And the heart of this letter is Paul's care for his child begotten in his chains—Onesimus. He sends Onesimus back to Philemon, and makes the most heartfelt plea that the great Christian layman no longer regard Onesimus as a servant, but as a brother beloved, profitable both to him and to Paul and an effective servant in the Kingdom of God. How beautiful is the expression of Paul when he says, "If then thou countest me a partner, receive Onesimus as myself; but if he hath wronged thee at all or oweth thee ought, put it to my account. I will repay it." No wonder Paul loved this former slave but now a brother beloved in Christ. Some time when he was suffering the pangs of persecution and the galling chains of prison life he preached the gospel and testified to the grace of God and won this servant to Jesus Christ and he elevated him from the bonds of his servitude to the filial bonds of devoted father and son; and this was done while he suffered the bonds of persecution.

The Children of Chains

The history of Christianity cannot be fully written unless the sick beds, the invalid rooms, the hospitals, the prisons of persecution, the places of suffering and deprivation of God's people in the past are found and their testimony recorded. Think of the blessings that have come to the cause of Christ and the multiplied thousands of conversions because of:

1. *The sufferings of the missionaries in home and foreign fields.* The seven or more long years of prison life and unspeakable persecutions that were heaped upon Adoniram Judson and his faithful wife, brought forth the harvest of the salvation of India.

2. *The evangelism of shut-ins.* Think of the sick beds, the invalid chairs, the pains and sufferings of God's devoted children whose suffering lives have given a testimony of the power and saving grace of Jesus Christ and have had much to do with the salvation of those about them.

There comes to me the story of an invalid woman who for eighteen years had been confined to her room and bed as an invalid suffering every hour of her waking life, and yet the story is told of how she, though she never left her room, in one meeting in the Southern city where she lived led fifty-seven grown men to Jesus Christ. This she did by personal letters, by conversations over the telephone, which she had from her sick bed, by her agonizing, importuning prayers as the preacher preached and the workers worked.

There comes the memory, also, of an invalid woman who had been confined to her chair since she was a girl of twelve because of a broken thigh. In a meeting in which I was engaged in her church her influence for soul-winning was probably greater than any other member of the church. Her prayers of faith, the exercise of her faith in behalf of the pastor and the preacher, her patient face looking up into the preacher's face as he preached—radiant with the glory from another world—she cast an evangelistic atmosphere and brought down the power of God. More than two hundred were baptized at the close of the meeting and in the eternal records it will doubtless be shown that this little invalid woman brought more spiritual power and soul-winning and

victory than did the evangelist, pastor, or anybody else. She prayed her wicked brother into the Kingdom of God though he was more than two hundred miles away.

These are but illustrations of the evangelism of chains.

3. *The glorious evangelism that has come from prison cells as great Christians wrote or wrought or prayed.* There is no way to account this side of the mathematics of Heaven for the soul-winning power of Bunyan as he wrote his immortal story from Bedford jail, as that book—"Pilgrim's Progress"—has gone into the multiplied millions of homes and hearts; and the untold glory that has come to Christianity and the salvation of men from the message of blind Milton as he wrote "Paradise Lost." If he had not been blind to the world's views he doubtless would not have had the vision, spiritual and Christly, given to him in his physical blindness.

These are but samples of what God has done in the evangelism of bonds. Paul ministered around thirty years. Nearly one-half of this time he was in prison. He wrote some of the greatest books and had his greatest visions while he was in prison. And souls by the multiplied millions have been won to Christ by the bonds of the prisoner Paul.

Christ's Chains In a sense all the children of Christ are the children of his bonds because all have been won by His blood. He said, "And if I be lifted up from the earth, will draw all men unto me." All who have come to Him as they have seen Him suffering on the Cross are the children of His bonds. How this truth glorifies the prisons of persecution and magnifies the importance of true testimony on the part of the sick and makes glorious the hospitals and the ministry of the shut-ins everywhere.

We should turn all life's difficulties and sorrows and limitations to the winning of the lost and the establishment of Christ's Kingdom in the world.

BOOK THREE.

X INDIVIDUALS AT WORK WINNING THE UNSAVED

Spirit Filled

CHAPTER I.

PETER—THE SOUL-WINNING LEADER

During the last part of the ministry of Christ, Peter was regarded as the leading spokesman of the apostles. During the period recorded from Pentecost to the experiences recorded in the 12th chapter of the Acts of the Apostles, Peter is regarded as the outstanding apostolic leader. By the time of Pentecost he had fully recovered from his fall and defaulting during the trial and crucifixion of Christ. The forty days after Christ's resurrection appearances, the ten days of prayer meeting and the enduing power of the Holy Spirit on the Day of Pentecost brought Peter back and put him on his feet and until the day when Paul came to apostolic leadership, and even during the period of Paul's leadership, Peter was counted as a man of tremendous force and great power. The first period of apostolic history gathers about Peter. The center of activities was Jerusalem.

Before He Was Won

Peter was a fisherman. He lived in the fish market of Capernaum. He was rough and yet underneath the rough exterior there was a great soul.

His Brother Won Him

The record of Peter's salvation and call to service is in the first chapter of John. Andrew, Peter's brother, was won and baptized by John the Baptist before Peter found the Savior. On the first day when Andrew was permitted to associate with Jesus he left the company of the Savior and went after his brother and brought him to Jesus. As far as we know that was the greatest piece of work which Andrew did. To have won the leader of the apostolic band, the preacher of the sermon at Pentecost, and of the sermon which opened the door of the gospel to the gentile world was to live immortally and to have a star-bedecked crown. That one deed was worth the suffer-

ings of a thousand years of earthly ministry. Andrew's Christianity recommended his testimony to his brother and on the first appeal Peter immediately followed his brother to the Savior.

Meets the Savior

That was an immortal day when Simon was led by his brother to a personal interview with Jesus Christ. He im-

mediately acknowledged the Savior as the Son of God, as the Messiah, and surrendered his life, his big, uncouth, untrained soul, to the Lordship of Jesus. God crowded much into that day and that experience wherein a great lost soul finds and trusts the Savior and enlists the utmost of his strength in the service of God.

Develops Leadership

Peter was a born leader and when he was born again and was called into this select group of apostles his natural leader-

ship began at once to manifest itself. His natural powers re-enforced by regeneration and the conquering grace of God steadily and rapidly put Peter to the front and in a little while he was regarded as the spokesman and leader of this immortal band. Along with Moses, John the Baptist and the Apostle Paul, Peter stands and makes the greatest quartet of spiritual leaders of history. At the most critical time in the history of Christianity this fisherman was Christ's topmost man. On every occasion where there was special privilege offered and special responsibility placed, Peter was honored by the Savior.

Spiritual Lapse

There is a dark spot, a sadly tragical period in the history of Simon Peter. Just one time his faith and courage failed

him. He denied the Savior and followed afar off and deserted him at the time when He needed most earthly and divine friendship. Look at some of the steps in Peter's defaulting. MM 26

1. *His impulsive disposition.* His soul was not a steady soul. It was swayed by his tempers and passions. This made him an easy prey to the tempter.

2. *He was presumptuous.* And presumption goes before a fall. He boasted that though all others would desert the

Savior he would be faithful. It is never good for a Christian to boast of his holiness, his faithfulness, or his spiritual strength.

3. *He resorted to the sword to accomplish a spiritual victory.* Peter turned to the world's method when he took the sword to defend the Savior against His traducers. A turning from spiritual weapons to material strength always imperils one's power with God.

4. *His spiritual blindness to see the heavenly mission of Christ.* Peter was one of the last to see that Christ's march to the throne of universal power was by the way of the cross. He was slow to see Christ's spiritual Kingdom and this added to his downfall.

5. *His moral fearlessness.* Up to the time Peter's courage was not steady. It was subject to his impulsive disposition. It was the courage somewhat of a braggart—adventurous without being solid.

6. *Bad company.* Peter warmed himself at the fire of Christ's betrayers and crucifiers; and there in the midst of them his courage failed him and he denied the Savior. A Jewish lass intimidated him. Christians are likely to default in their spiritual testimony when they warm at the devil's fires and get on his territory.

7. *Probably the greatest weakness of Peter at the time of his fall was his lack of faith.* It seemed that this was Christ's view, because He told Peter He was praying for him that his faith would not fail. Christ knew the weakness of Peter. He saw him as he began to sink as he walked the waves of stormy Galilee, because he took his eyes off of Jesus, and his faith failed. So at this time the Savior feared for Peter's faith. Here is a great ministerial warning. For a preacher to fall or follow afar off or deny the Savior is a tragedy unspeakable in the eyes of man and angels. The ministry should guard with ever-present caution their relationship to Christ. The world will go on the rocks if the ministry defaults and denies Christ. Here is also a great encouragement to the ministry in the fact that though Peter fell and denied the Savior, God did re-instate him and make him a mighty mouthpiece of Pentecostal power.

II Peter Re-stored

It is a matter of universal gratitude that Peter got back on his feet so quickly in such a marvelous fashion. He was completely restored to his leadership and his power was multiplied many fold by the morning of the Day of Pentecost. Look at some of the constructive causes which restored Peter.

1. *The basis of restoration was found in his genuine regeneration.* He was a genuinely saved man and therein lies the hope of the restoration of all backsliders.

2. *The resurrection appearances of Christ.* Christ was especially tender towards and anxious about Peter. After His resurrection when he sent the women messengers back to the disciples Christ said, "Tell the disciples and Peter." In these forty days of Christ's appearances, fellowships and communions, and holy spiritual instruction to and with the disciples Peter started back to self-recovery. The Savior unfolded His spiritual kingdom to Peter in these days in such a fashion that his life was made over.

3. *The ten days of pre-Pentecostal praying greatly aided in Peter's re-establishment with his brothers and sisters.* In this period of importunity he got new visions of the risen Savior, a new grip on the eternal promises. God steadied him, fortified him, reenforced him, and made him willing to pay any price for the gift of the Father's power.

4. *We will never know how much the encouragements and sympathies of the other disciples aided Peter in coming back during these fifty days before Pentecost.* Evidently they were all in sympathy with him because most of them had followed afar off and had been filled with fear and trepidation during the trial and crucifixion experiences. But they gathered about him and prayed for him and evidently encouraged him. The Christian world should put its arms of love about any preacher, and as far as that any Christian who defaults and follows afar off. We are under holy bonds to tenderly and spiritually bring them back.

5. *Of course the great agency in Peter's restoration was the power of the Holy Spirit on the day of Pentecost.* The timid, shrinking, cowardly, Christ-denying Simon by the power of the Holy Spirit was made the lion, rock-like Peter on the

Day of Pentecost. Fifty days before this he cringed in the presence of a Jewish lass. But on the Day of Pentecost he faced the frowns of an enraged world and stood out boldly and fearlessly for Christ. A spiritual vision of Christ, Christian fellowship, the cravings of a truly regenerated soul, a period of prayer, and the power of the Holy Spirit will restore any fallen child of God on earth. God used these holy and heavenly and earthly agencies to bring back to a complete restoration this mighty giant of the fish market.

**Peter and
Pentecost**

It is at Pentecost where Peter shines most gloriously. Genuinely restored to the confidence of the brotherhood and the favor of God he stands out as God's mighty embodied dynamic at the day of Christ's Kingdom's greatest crisis since the resurrection. See him standing on some place of eminence with 119 faithful, Spirit-endued heroes and heroines about him, upon whose heads shine the lambent flame of Heaven's power, standing in the midst of the world's greatest opposition. The whole Roman civil and military power in evidence everywhere was against him. The Sanhedrin, the greatest ecclesiastical organization then on earth, hoary with age, having exercised age-long ecclesiastical power, with their full membership and strength they were against him. They with the scribes and Pharisees and priests and their hirelings had led the mob that crucified Christ; and fresh from this field of victory on the morning of Pentecost they looked upon Peter. There was no other preacher in the world probably preaching at that time. There was no other Christian church. This was the only one. These people had no money, no prestige, no army, no schools, no form of publicity. They were in the shadows of the loss, even the crucifixion of their leader. They were under the darkening cloud of the awful betrayal and suicide of the church's treasurer. Peter's record fifty days before had been shameful, causing him to forfeit the confidence of the people and the favor of God; and yet here this lion-hearted hero, empowered from Heaven, stands and faces without a blush or a tremor this world-opposition, and led in Christ's Kingdom's greatest evangelistic victory. God has no more challenging picture in his art gallery of heroics than Peter preaching on the Day of Pentecost.

His Characteristics

A look at this lion-hearted hero will be profitable. Here are some of his characteristics, which he manifested from

Pentecost on:

1. Bold adventurousness. He was lion-hearted.
2. He retained his impulsiveness, yet it was greatly steadied and tempered by the experiences of the immortal fifty days.
3. Zeal. He was full of spiritual enthusiasm. His zeal seems never to have lagged. He was an enthusiast for Christ.
4. Truly loyal. After Pentecost he never betrayed the Savior. Paul had to straighten him out on a doctrinal point, but when he was challenged by Paul he surrendered and corrected his theology and went on never to compromise again.
5. Genuinely courageous. It was not the courage of the bully. He never again used the sword except the Sword of the Spirit. He never again cowered nor whined nor complained, but boldly faced civil, military and ecclesiastical powers, went to jail, suffered persecution, but never cringed.
6. He was a great preacher. The sermon of one day—Pentecost—or the sermon of another day—in the home of Cornelius—was enough to put him in the Hall of Fame as a preacher. His sermon recorded in the second chapter of Acts is a model of soul-winning sermons through the records of twenty centuries. There evidently gathered in him when God's power was on him the elements of great persuasiveness, of logic, of eloquence, of spiritual dynamic. He was a great preacher.
7. Conquering faith. He never lowered the flag in his soul after Christ's resurrection. He trusted Christ, appropriated the promises of God, received the enduing power, faced mobs, suffered in jails, by a courageous conquering faith.
8. A man of a great prayer-life. Peter was evidently the leader of the ten days pre-Pentecostal prayer meeting. It was on a housetop, in secret prayer, that God gave him the vision of world-wide missions and in response to the call of God in that prayer that he opened the door of gospel-hope to the gentiles. He was a man of prayer.
9. Probably his greatest quality was found in the combination of these characteristics in that he fully received the Holy Spirit and was endued by Him. It is a great quality of soul

which one possesses when he allows the Holy Spirit to come in in Pentecostal power. These qualities of soul marked him as one of the world's greatest preachers and most famous disciples.

Peter and the Gentile Door

One of the most marked experiences in the ministry of Peter was his connection with opening the door of gospel-hope to the gentiles in the home of the centurion—Cornelius. His prayer, his heavenly vision, his pliancy of soul, his willingness for divine leadership, the breaking down of age-long prejudices and religious biases in his soul, the sermon he preached in the home of Cornelius, and his faithfulness to the world-will and program of Jesus Christ before the Jewish Jerusalem church, all this greatly commends Peter to the favor of the world. He acted the part of the noblest and truest of disciples in this incident and was God's mighty agency in bringing hope and salvation to all the lost outside of the Jewish fold. Every Gentile heart in the world, in the past, in the present and in the future, owes a debt of gratitude to Peter as the pliant agent in the hands of God in opening the door of Christ's redeeming love and saving grace to their hearts and lives.

Peter a Soul-Winner

My closing word concerning this mighty minister of the gospel of grace is concerning him as a winner of men. In this is exhibited one of his strongest characteristics which was left out in the above enumeration, that is, his deathless compassion for a lost world. He genuinely loved men. He was gloriously devoted to the person of Jesus Christ. God breathed into him through the ministry and death of Jesus a deathless love for God's only begotten Son; and out of this love and from what he saw of the needs of men there issued from his soul rivers of living spiritual passion for the salvation of men. He knew how so to preach as to affect the wills of men and to explain and set out the gospel message as to affect their immediate salvation. He had such spiritual driving force that his message through the Holy Spirit enlisted men in church fellowship, baptism, and the work of evangelism. He knew how to draw the gospel net. He was Christ's highest type until this day of soul-winning efficiency. He was a great street preacher. He was a master of assemblies. He must have had a voice like a silver trumpet—resonant, penetrating, far-reaching, compel-

ling, drawing, winning. He was one of God's topmost evangelists. "May his tribe increase," and the power that made him great multiply this example of apostolic evangelism, world wide until every church, every street corner, every hill and valley, and every plain may resound with the saving message of a risen Christ. Oh, for a Spirit-endued ministry in every pulpit in all the world! Oh, for more Spirit-filled street preachers, men who will face the angry mobs and quell them, win them and baptize them! We need this sort of evangelism, so gloriously manifested in the ministry of Simon Peter, in every place where there are lost souls in all the world.

CHAPTER II

A MODEL EVANGELISTIC SERMON

Acts 2:14-42—The Scriptures record a brief outline of a number of sermons. Probably the longest sermon recorded in the New Testament is Christ's sermon on the Mount, taking three chapters in Matthew, from five to seven, to record it. The sermon of Stephen in the seventh chapter of Acts is one of the longest recorded sermons in the Bible. This sermon of Peter in Acts 2:14-42, as far as the record goes, is a short sermon. The probability is that it is only an outline of that masterful piece of gospel eloquence and power. It is doubted whether there is any other sermon in the world that has produced such immediate results as this sermon of Peter. Three thousand were baptized into the First Church at Jerusalem on the day the sermon was preached. It so stirred the city of Jerusalem that the good work of evangelism went on for days, weeks and months until as is indicated in the Scripture there must have been ten or more thousand people brought into the church as an immediate result of this sermon and the movements it started and encouraged. Let us take a look at this wonderful sermon.

Its Backing

The power of a gospel sermon often depends on what has gone before in the life of the preacher preaching the sermon and in the experiences of the people hearing the sermon. The immediate environment, atmosphere and psychology have much to do with the reception and effects of a gospel sermon. In this case we find that the church has gone through a great sorrow, the most tragical trial of persecution that any group of people ever went through in the world's history. They saw their leader, even their divine Lord, cruelly and unjustly tried, condemned and crucified. They saw one of their chief members, the treasurer of the church guilty of the deepest, blackest sin the world has ever known, the betrayal of the Son of God, which issued in his suicide. And the church had

seen all of its trusted leaders following the Savior afar off, some of them guilty of the most heinous and cowardly sins of lying, denying the Savior, swearing and other such things. The crucifixion of Christ and the consequent loss of their earthly leader was an unspeakable sorrow to them. This was followed by forty days of hiding and evasions, running from the wrath of the enraged Jews. This sermon was immediately preceded by ten days of prayer—continuous and persistent. This little church was evidently prepared by this baptism of sorrow and prayer to give to Peter the most sympathetic and co-operant hearing and backing. And then each member of the church was endued with power as Peter preached. Doubtless each of the 119 were scattered through the great throng of people that filled the streets, doing personal work, witnessing to the resurrection of Christ, and proclaiming the efficacy of His saving blood. No sermon probably ever had a better spiritual setting than this sermon of Peter's.

Prayer and Power

Peter himself was a leader in the great ten days' prayer meeting. His soul was saturated with God through communion and fellowship. He had lost interest in the world's affairs except in its salvation. The humiliation through which he had gone in his unspiritual defaulting and denial of the Savior had brought him humbly at the feet of Christ. The ten days of prayer had renewed his strength, put him back on his feet, and filled his soul with optimistic courage. He evidently had researched the promises of Christ and the Old Testament and had immersed his soul in the words of Jesus. And in this state of mind the Holy Spirit came down filling every avenue and cranny of his soul, completely mastering him. All this made his words like the very dynamic of God. He thundered the gospel in its mighty dynamic power at these crucifiers of Jesus. There is much for the ministry of this day to learn from Peter and his Pentecostal sermon in the way of preparation, prayer and power. None of us should dare to go to the pulpit without previous prayer and supplication; and we should seek before going to this holy throne of spiritual dynamics, the enduing power of the Holy Spirit.

**Characteristics
of the
Sermon**

I think a fair estimate of Peter's great Pentecostal sermon will justify the following distinctive characteristics:

1. *It was scriptural.* It had much of the holy Scriptures in it. Peter drew on the Old Testament for facts and proofs and incidents and starts out with a quotation from Joel, the second chapter and twenty-eighth verse and following. Then he quotes from David in Psalms 16:8 and 110:1. He simply sets out a truth from the prophecies of the Scriptures concerning Christ. This is a glorious example to the ministry of today to make much use of the Word of God. A sermon finds its chief value in God's sight and in the sight of spiritual men in the fact of its use and interpretation of the Word of God.

2. *It was a doctrinal sermon.* Many of the fundamental doctrines of the Word of God are set out in this Pentecostal message. The Lordship of Christ, the saving efficacy of His blood, and God's pre-ordaining and pre-electing power, the doctrine of the Holy Spirit, the doctrine of baptism, salvation by faith in Christ, repentance from sin as the first step towards God, these and other great doctrines filled and surcharged this message. He put out the great fundamentals of the truth as nuggets of gold for the enrichment of the people. This is a worthy example for the ministry in these times of the "itching ear," in these days when people, light-hearted, turn away from the great enriching fundamentals of the faith. We are not to preach what men want. We are to preach what they need; and the world will never know the time when there is greater need for sound, loyal, doctrinal preaching than today.

3. *Pointed and to the heart.* This sermon went straight to the consciences of the people. In the power of the Spirit each man felt that the preacher was preaching to him.

(1) *It made the hearers think of their sins and not the preacher.* There should not be anything in the preacher's dress or gestures or attitude or pulpit performances that would make the people think of him; but in his manner and dress and attitude he should but reflect Christ, whom he came to preach.

(2) *It made them feel their need of help.* The sermon was convincing, convicting, creating the sense of helplessness. It caused the soul of the hearer to recognize his limits, power-

lessness, and that he was in the hands of a dominating power from which only a Redeemer, strong and mighty, could release him. The sermon was in every way intellectual but it was dominantly spiritual.

(3) *It gave the hearer courage to cry out in his need.* It not only gave him the sense of need, but the courage of his need. Sin is a great embarrassment. It seeks a hiding place. It thrives best in the night, in the dark, under cover. The preacher of the gospel who gives courage to the sinner will make it easy for him to come out into the light and face his sins. This was the effect of Peter's sermon upon thousands that day. They cried out, "Men and brethren, what shall we do?"

(4) *It made the hearers seek the Savior.* The message created in the heart of the hearer the desire to be a Christian and caused him to long and cry out for the Savior's help and redemption.

(5) *It made the Savior easy to be found.* Peter brought Christ near to the heart of every lost man under the sound of his voice and so painted the picture of His personality and power that the Holy Spirit used the sermon in bringing the seeking sinner and a seeking Savior in personal touch with each other.

(6) *It made them willing to be baptized and join the church.* The sermon was so masterful that after regeneration the whole program of Christ being submitted to the sinner caused him to immediately accept that program. He forsook the traditions of the past, the influence of a mighty contrary environment, and made him join himself to this despised group who were following the crucified Nazarene.

4. *It was intensively evangelistic.* Peter's aim was the salvation of the hearers immediately. He preached "A new Gospel." The pent up passion of the fifty tragic days since Christ's crucifixion immersed in prayer and power broke out in a lambent flame of conflagration from the hearts of the 120. They longed for the salvation of men. They cared not for their own lives or their own comfort or convenience; they cared for only one thing—the glory of Christ in the salvation of men. He made his appeals straight to the hearts, consciences and wills of men. He brought down on them an awful conviction of their sin of crucifying the Prince of Peace, the only begotten Son of God. He charged them openly with

being crucifiers, and the Holy Spirit pressed on their consciences until a sweeping tide of repentance swept over the thousands and brought them weeping, penitent, to the feet of Him whom they had crucified. The passion of a tragic gospel swept through the heart of the preacher and out to the crowd and brought thousands into the folds of life eternal.

5. *It was in demonstration of power.* Of all the records of Christian history no sermon was ever preached with greater power. Flood tides from the heavenly hills came in on the preacher and the people. And the mercy seat was brought in easy access of every penitent soul. God's power was on the preacher and the church. And this sermon became itself the gospel of Christ.

In these particulars Peter's sermon has been the model for twenty centuries and will doubtless be such until the Savior comes again. A Spirit-filled preacher, backed by a Spirit-endued church, moved by one mighty passion for the winning of men, will make any wicked city on earth blossom as the rose with gospel joy and beauty. Such a spiritual dynamic will bring in the Kingdom anywhere and will make all things new. Such a preacher and such a church and such preaching and such power are needed in every hamlet, country-side, and crowded city mart in all the world. It is the business of the ministry to build such a church, preach such sermons and reap such mighty harvests.

CHAPTER III.

PAUL—THE WINNING PREACHER

As a preacher of incomparable winning power Paul is probably without a peer in the history of Christianity. A study of the evangelism of the Acts of the Apostles and the apostolic time would be incomplete without a discussion of Paul as a winning preacher.

His Equip- ment

There are several items in Paul's equipment as a winning preacher which need to be considered.

1. *His education.* He was a man of great culture, trained in the best Jewish schools and Jewish homes of Tarsus and of Jerusalem. He was under the most competent and greatest teachers of his day and had all the advantages of the culture and training of that period. It has been entirely too true that evangelists and soul-winners have been uneducated. Paul sets the example of the highest type of education in his day and yet he was a great soul-winner. There is a movement in education today, the tendency to which I greatly regret, and that is the tendency to shorten and limit the literary education of preachers. Some of our schools are favoring a movement to begin ministerial education at the end of the sophomore year in college and let the last two years of college life be a part of their theological education. This means the cheapening of literary education in the ministry and should not be countenanced by the highest standards of education. A preacher should have all the advantages of the highest standards of literary education before he begins his theological training. This was true of Paul.

2. *His character-culture.* He had a culture of soul which commended him as a leader. This came evidently from his home life, from his educational advantages, and from the grace of God, and the culturing power of the gospel.

3. *Heart-culture*—spiritual insight. Not only had he the culture of character and the training of brain, but he had all those tender affectionate graces of the heart which would warm his messages, break up the fallow ground of the hearts and lives of the men about him. He knew how to weep over sinners as well as to thunder the anathemas of God upon the heads of the hypocritical. Heart-power is an essential for evangelistic victory. Christ wept over a lost world. So did Paul and so have the other great winners of the gospel age. The Psalmist was right when he said, "They that sow in tears shall reap in joy" (Ps. 126:5). Weepers win, the weepless won't.

4. *The democratic spirit.* He loved the common people and was at home with them. He was an aristocrat in all of his ideals of life and a democrat in all the policies of his soul. He would have nothing to do with that which would separate him from the common people, the great throbbing life of men about him. I saw a preacher—poor fellow—who had on a high silk hat, carried a gold-headed cane. His hair, his watch chain, his name were parted in the middle—I do not know about his brain. I didn't see that. He came strutting down the street like a peacock on Easter Sunday morning. I wondered how in the world he would ever form any connection at all with the people. Paul was not in the neighborhood of that sort of a preacher. His highest interest lay with the people. He kept in touch with them and was able to reach the high and the low and all in between, because of his great changeless, Christly, democratic spirit.

5. *Spiritual power, born of a compassion for the unsaved.* There has scarcely been a man through the centuries who had what Paul had in a greater measure, a power to change the minds of men in mass and as individuals—spirit power. That is not inconsistent at all with intellectual and scholarly attainments. There is such a thing in the ministry as great intellectual power with no spiritual warmth. There is such a thing as combining intellectual and scholarly attainments with great heart and spiritual power. This is what Paul had. He was a great doctrinaire, a mighty intellectual stalwart and yet even in his profoundest writings as in the book of Romans, he was deeply spiritual and fervently evangelistic.

6. *Transparent and transcendent consecration.* His piety was luminous and stood clear of the mists and mysticisms of

His Passion for the Lost
Rom 9:11-2; 10:11-15

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the world in which he lived. He was one of God's best men, probably the climax of gospel embodiment. He as nearly as any man who ever lived embodied the character of Jesus Christ.

7. *His soul was obedient and surrendered to Christ.* With Paul Christ's will was dominant. He knew no way but Christ's. He sought that above everything else—a complete surrender to Him. Paul would not for anything, not for the highest treasures of life, depart, if he knew it, from the will of Christ. And in this direction lies great strength and power to the ministry.

8. *Christ was completely enthroned in Paul's heart.* He sought His honor above everything. He gave his life completely to the enthronement of Christ in the world.

II His Pulpits The places where Paul preached and testified for Christ are evidences of his wide popularity and proof of his great victories among men.

1. *In the synagogues.* He preached in many of the synagogues, from Jerusalem to Rome. The period of his ministry in them was not long, because the Jews soon ran him out.

2. *On streets and congested corners.* A favorite place for Paul was wherever the people gathered or passed. He makes the Gospel message ring from Mars Hill in Athens on the streets and market places of Ephesus, Corinth, Philippi, and everywhere he went.

3. *In public halls or private homes.* He taught for weeks in the school of Tyrannus and preached the gospel. He organized churches in the homes of people wherever he could find gospel hospitality and there he preached.

4. *On ships, in prisons, in his own hired house; wherever he could get to the souls of lost men he presented the gospel.* He was a great hand to preach where people gathered and sought ever to reach them for Christ.

III The Character of His Preaching

It is interesting to study in the New Testament the character of Paul's preaching.

1. *It was direct and pointed.* Paul never minced matters. He went straight to the souls of men with a directness and a definiteness that produced conviction. Vagueness in preaching was not one of his sins.

2. *It was bold, plain, and always simple.* He was a wonderfully tactful man. He never dodged nor evaded in his preaching. His sermon at Athens is one of the outstanding illustrations of tactfulness and yet of boldness of utterance. When he was before the Sanhedrin he was so tactful as to turn the fight from himself to the parties of the Sanhedrin. When he was before kings, emperors, senators, philosophers, prisoners, soldiers, or sinners of the slums he was always bold and plain and simple. Sometimes a preacher has to stand alone and preach the truth without fear or favor. Paul set all such a worthy example.

3. *It was tender, full of love and tears.* Paul did his part of bold denunciation of sin and yet he always mixed his messages with the tenderest compassion of the mercies of the gospel. Preachers must not only preach down sin; but their major emphasis must be on preaching up the gospel. We must have something besides tears and tenderness, but we must have these.

4. *It was doctrinal.* Paul in his day had a great fight as a defender of the faith. He had to meet heresy in high places and low. It was not always controversial. He was always ready for a controversy if he had to have it. Paul scattered the seed of doctrine all through his preaching. In his sermons you will find scattered here and there exposition of the great doctrines. So, it should be in our preaching today. We should not evade to proclaim the whole counsel of God always. His aim was ever at the wills and consciences of men. He sought to change their minds, to mold their characters, to enthrone Christ in their hearts. His preaching was pre-eminently soul-winning preaching, as is shown by the results of his ministry.

5. *It was constructive.* His preaching had the building element in it. He baptized through others nearly all the men who surrendered to Christ in his ministry. He organized churches; he called out and trained leaders; he traversed his former trails of missionary endeavor, re-establishing, confirming and constructively building the men and women he won and the institutions he built. He wrote them letters and tried to make every Christian an obedient, informed, trained servant and factor for good. Many preachers fail at this point. They

do not put iron into the blood of their people. Their ministry is not constructive, and hence things go to pieces in their ministry.

6. *It was always full of God's dynamic power—the Holy Spirit.* This was probably its chief characteristic.

7. *It was pre-eminently about Christ.* Christ was the center, constant and always, of his preaching. He said in 1 Cor. 2:2, "I have determined not to know anything among you save Jesus Christ and him crucified." Christ's cross was central in his ministry. In Gal. 2:20 he says, "I have been crucified with Christ; it is no longer I that live but Christ liveth in me; and the life which I now live in the flesh I live in the faith which is in the Son of God, who loved me and gave himself up for me." He built all around Christ. In Gal. 6:14 he says, "God forbid that I should glory save in the cross of our Lord Jesus Christ, through whom the world has been crucified unto me and I unto the world." His chief aim in all of his preaching was to put Christ on His rightful throne; and he knew that he could do this best by magnifying Christ's death on the cross. Thus we see Paul in all of the essential elements was God's topmost preacher—soul-winning preacher. He is our living model today, as the human embodiment of Christ and His great conquering ministry to the world.

CHAPTER IV.

PAUL AS A PERSONAL WORKER

The great apostle to the gentiles was not only a great evangelist in the sense of a preacher of the gospel, an organizer of evangelistic meetings, and a promoter of soul-winning agencies, but he was also a great personal worker. He was won to Christ by the appearance of the Savior Himself. Christ was aided by the hospitality of Judas and the personal instruction given to Paul by Ananias. Paul thus realized the value of personal work. God greatly honored the apostle Paul by sending Christ from Heaven to meet him on the Damascus road and win him to the love of God. It seems as if Christ came back from Heaven after His resurrection to win this great sinner out of whom He expected to make His greatest preacher.

His Equipment
For It

1. *His strong personal magnetism.* He evidently had a winning personality which God used in bringing to Christ some of the strongest men of the early day.

2. *His warm, open, big-heartedness.* His soul was as big as the world, his love all-encompassing.

3. *His compassionate love for Christ and for lost men.* He says that "the love of God constraineth us." His personal devotion to Jesus Christ was the mightiest drawing power and the greatest compelling power in his life. He also says "I could wish myself accursed from Christ for my brethren." This is evidence of his love-longing for lost souls.

4. *His deep realization of man's condition before God, his need, his peril, and his destiny.* It was the lost, undone, unredeemed, imperiled, sin-sick, sin-stained, and iniquity-ruined souls of men that stirred the heart of this great apostle. It was found in every sacrificial deed he did, every persecution he endured. It explains how with joyous spirit he en-

dured the sufferings of fifteen years of prison life, how he entered into the fellowship of Christ's sufferings for a lost world.

5. *His mighty soul grip upon a personal Christ and a real gospel.* Christ was real to Paul. He was some big somebody, a companion, a real personality. He says in Gal. 2:20, "If you knock at the door of my heart and ask, Who lives here? I will not say 'Paul.' I will say 'Christ.' The life which I now live in the flesh I live by the faith of the Son of God."

6. *His conquering faith in the gospel of God's power.* Paul believed that the gospel of Christ will accomplish the spiritual regeneration and the life revolution of any sinner out of hell.

7. *His enduement with the Holy Spirit.* This was the secret of Paul's life. He did not depend upon his personality, his scholarship. He depended upon the power of the Holy Spirit. This power is the one essential in the life of soul-winners.

His Method In It

Paul followed spiritually-guided plans in winning men. He knew how to approach men and apply the gospel. His method was marked by the following characteristics.

1. *Both direct and indirect.* He went directly after men, boldly and courageously, and in some cases by spiritual indirections. He drew the gospel net around them. He put the plain truth of God about sin, righteousness, death, hell, the judgment, the blood of Christ, close to sinners' hearts. He believed that the truth plainly put was God's mighty agency in bringing men to the light.

2. *Sometimes he used God's avenging power,* as in the case of Elymas. He did not often refer to the wrath of God. This is a dangerous weapon. Sarcasm is dangerous, ridicule is dangerous; but sometimes in extreme cases it can be used with great power.

3. *He warned, rebuked, invited, urged and supplicated men to give their hearts to Christ.* There were tears in his ministry. He wept over men. He exhorted with long-suffering and longing of soul.

5. *He persisted and persevered.* My own life has been greatly influenced by that scripture Isa. 28:6—"The Lord of

Glory is for strength to them that press the battle to the gate." This is persistence, perseverance, keeping on. And God's power will give you the victory.

6. *He worked at it everywhere*—in jail, in the palace of the king, by the roadside, on boats, everywhere. He lost no opportunity to tell a man about the Savior, when in any way he had the chance.

7. *He used greatly his own experience.* Three times Paul's experience is related in the Acts of the Apostles. He told what God had done for him.

8. *He wrote personal letters and sent personal messages.* These had great influence over the lives of those to whom they were written and the others to whom they were read.

9. *He rented a house as a prisoner and carried on domestic evangelism for two years in Rome as a prisoner.* In a rented house Paul preached to the lost who would come and led to Christ the soldier to whom he was sometimes chained.

10. *He used the teaching method.* There is no doubt that the months in which he taught in the school of Tyrannus many lost men were shown the way to Christ by his consecrated instruction.

11. *He went after men in the Spirit's power.* Where the Spirit said "Go" he went. Where the Holy Spirit forbade his going he did not go. He bounded his ministry by the will of the Holy Spirit. He sowed the gospel seed and expected God to give the increase. He watered these seed with his tears. He looked to God for the harvest. Paul thus is the world's greatest example aside from Jesus Christ as a personal winner. He counted it as a great method of glorifying the Savior. Doubtless there will be at the Judgment thousands whom Paul won to Christ by his own personal efforts. And there will be thousands of preachers in the glory world who were greatly influenced by Paul's ministry of personal evangelism. It is the duty of every Christian to follow the example of Christ and Paul in doing personal work and winning men face to face with personal appeal.

12. *He was a man of prayer.*

CHAPTER V.

PAUL AND POWER

Eph. 5: 18—"Be ye filled with the Spirit."

There is no finer exemplification of the embodiment of the power of the Holy Spirit than in the ministry of the Apostle Paul. It seems that Peter used the power of God more spasmodically than did Paul. There were no outstanding days and occasions when the Holy Spirit manifested Himself with Paul like it was with Peter. Paul's relationship to the Holy Spirit seems to have been steadier and more persistent according to a rising scale. Mr. Spurgeon's experience is probably more like Paul's on this subject than any other of the outstanding preachers of the world. There was no occasion when Mr. Spurgeon had a special season of prayer resulting in a great demonstration of the gift of the Holy Spirit's power, but from year to year and period to period there was a steady development in his ministry; and the year of his death was probably the most fruitful of his life. It was so with the Apostle Paul. He was a profound believer in the doctrine that the entire ministry of God's people should be performed in the power of the Holy Spirit.

His Teaching Paul believed

About Power 1. *That the Holy Spirit calls, separates and sends out missionaries*—Acts 13:2-4. Paul was an example of what he believed. Only on this basis can a missionary endure the hardships and perform the tasks, suffer the deprivations and meet the difficulties on the mission field. When he feels that he is in the hands of the Holy Spirit all these difficulties are easy.

2. *That He calls preachers*—Acts 13:2; 1 Cor. 2:4. Paul clearly taught that the great inspiring motive and backing compulsive power causing one to enter the field of the ministry is the call of the divine Spirit. My own call to preach is as definite as my call to salvation. My calls to the two pastorates and the present position which I have are as distinct to me as my call to be saved. And in these three changes in my life the definiteness of the divine conviction and the assurances growing out of it, and the constant re-enforcements coming from it are the bottom facts, I think, to what-

ever success I have had in the ministry. It was so in the life of the Apostle Paul. It will be so in the life of every minister who wins in the battle of life for God.

3. *That preachers should be guided by the Holy Spirit in all the affairs of their lives.* Acts 16: 6, 7; 20: 28. I have been greatly helped by what Dr. Myer of England said in one of his great books concerning ministerial changes. He said, "Do not change from one place or task to another in your ministry unless you have as clear way out as you had in." I have acted on that principle in the changes in my ministry and there has not been a moment in my ministerial life when I have remembered that I have acted on what I believed to be the will of God that I have not been happy. I was in a happy pastorate. God was blessing my ministry. Dr. B. H. Carroll, the President of the Southwestern Baptist Theological Seminary, asked me to become Professor of Evangelism in that institution. He said he felt that he was led of the Holy Spirit to offer me the position. For nearly two years I considered the call. Many a time in my mind I accepted it and as many times rejected it. In earnest prayer, constantly, for months my mind would accept and reject. Several times I turned the proposition down to Dr. Carroll. Immediately by letter or in personal interview he would put the proposition up to me again, saying that it was God's will and he would wait until I could see it. In February of 1908 I was in Pine Bluff, Arkansas in the midst of a great meeting. After preaching one day on the will of God I went to my room and fell across my bed crying for light on the will of God. It came as a flood of glory. My conviction was as deep as my soul that I should accept the position in the Seminary and from that hour until this I have never doubted but that it was the expressed will of the Holy Spirit that I should give whatever strength I had in my ministry to the fine art of training ministers in the work of winning souls. So I join Paul in this great truth that God places men and workers in the fields of service pleasing to Him.

4. *That He inspires prophecy*—Acts 28:25. "They departed after that Paul had spoken one word. Well spake the Holy Spirit through Isaiah the prophet unto your fathers." It was Paul's deep conviction that the Holy Spirit is the author of the Bible. 2 Timothy 3:16, 17 teaches the same thing.

Here lies the hope of all truth. If our Bible is not God-inspired and is not authoritative we are as the storm-tossed mariners on a chartless ocean. In the integrity of the Scriptures rests the whole case of Christianity. To deny this is to undo all of our past.

5. *That He sheds God's love in human hearts*--Rom. 5:5.

6. *That we should live in, walk in and be led by the Holy Spirit*--Gal. 5:18.

7. *That He testifies to our sonship*--Rom. 8:16. I preached one evening to a splendid country congregation. It was during a revival meeting. There sat on the back seat a deaf mute who had never heard any sort of a sound, nor spoken an audible word in his life. There was only one person in the congregation with whom he could talk--his sister. She sat in the choir with her back to him. I made three propositions at the close of the service--one to those who would seek Christ, one to those who would confess Christ, and one to those who would obey Christ in church membership. The deaf mute accepted the last proposition and came to join the church. I called his sister and asked her to interpret to him on her fingers the questions I asked. I asked a number of questions. I found that he had trusted Christ while I preached and that he had great joy in Him and that he had come to the front seat to confess Christ and unite with the church. I asked the question, "How do you know you are saved"? He answered with both hands--one on his heart and the other pointed towards God. The Holy Spirit had witnessed with his spirit to his sonship. This was the teaching of the Apostle Paul.

8. *That He helps us in our prayer-life*--Rom. 8:27.

9. *That He sanctifies us*--Rom. 15:16. I do not say that He completes that work while we are alive. Nobody save Christ on this earth has lived the holy and completely sanctified life. Paul believed that while the soul was completely saved in regeneration that the processes of sanctification went on during a triumphant Christian life and was finally completed in death and resurrection.

10. *That He backs the gospel*--Rom. 15:30. And in this lies the power of the gospel appeal when the Holy Spirit reinforces us.

11. *That He anoints for spiritual teaching*—1 Cor. 2:13.
12. *That our bodies are the temple of the Holy Spirit*—1 Cor. 6:19. Hence we should give large attention to the inside and outside of our bodies. Our bodies being the temple of the Holy Spirit should not be defiled by the indulgence of any harmful appetite or sinful passion.
13. *That our various gifts are from the Holy Spirit*—1 Cor. 12:7-13.
14. *That we can drink of Him*—1 Cor. 12:11. This is a beautiful picture of the accessibility of the Holy Spirit and the ease with which we may have Him.
15. *That He seals us for ownership and service*—2 Cor. 1:22. We bear the image of the Savior in our redeemed souls.
16. *He gives us liberty*—2 Cor. 3:17.
17. *He brings forth the fruits of righteousness in our characters*—Gal. 5:22-26. These are love, joy, peace, long-suffering, kindness, faithfulness, meekness, self-control.
18. *That He gives us access to God*—Eph. 2:18.
19. *That He gives us inner spiritual strength*—Eph. 3:16.
20. *That we should worship and pray in Him*—Eph. 6:18.
21. *That He is a source of our joy*—Rom. 14:17, Gal. 5:22, I Tim. 1:6. Thus we see that Paul believed in the constant presence and power, guidance and help to the divine Spirit in the life of the believer.

Sins Against the Spirit

Paul taught that there were three painful sins which the Christian could commit against the Holy Spirit. In considering these we must remember that the Holy Spirit is a great divine, tender, sensitive, gentlemanly personality.

1. *Quenching the Spirit*—I Thess. 5:19.
2. *Neglecting the Spirit*—I Tim. 4:14.
3. *Grieving the Spirit*—Eph. 4:30.

Practicing any of these sins against power we imperil the effectiveness of our ministry and block the Holy Spirit from full helpfulness in our service.

Paul's Practice of Power

Nothing is more beautiful in the life of any servant of God than the way in which the divine Spirit used the Apostle Paul in a long life of ministry. The ministry of preaching, teaching, soul-winning, indoctrinating, establishing churches,

promoting mission movements, suffering deprivations, imprisonments, whippings, and all sorts of personal indignities and persecutions in the writing of the greatest spiritual literature, in a triumphal defense of the gospel and in a glorious death for the cause that he loved.

1. *He obeyed the Spirit's call and calls.*
2. *He surrendered his all into the hands of the Spirit.*
3. *He recognized Him as the source of his power in preaching, teaching, witnessing, writing and in all church and Kingdom life.*

This is rather a brief survey of Paul's teaching on the power of the Holy Spirit. There was much more to it, branching out from a development of these things; but if we will take these great principles taught by Paul as the foundation for our life and ministry we will not only find great joy and success in our work, but great power in service. Much of our losses and failures are due to our refusal or failure to recognize the place of the Holy Spirit in our life and ministry. There is no substitute for His power. He demonstrates His power in a very simple way, so that the simplest, plainest and most ordinary life living near to God can be used of this power. The best possession in the ministry in any phase of its far-reaching meaning is the possession of this divine power which has been so lucidly and wonderfully taught by the Apostle Paul and so gloriously practiced in his ministry. Go with Him to Mars Hill, surrounded by the philosophers and senators, and see the tact, wisdom and power which is shown in his life there. See him a beaten, bruised, bleeding, incarcerated prisoner behind the steel doors of the Philippian jail, not whining nor complaining, but praying and singing. God brings an earthquake to his deliverance. He wins the jailer, commands the town council and goes out of town like a gentleman. It was the power of the divine Spirit that explains the wonderful life of the Apostle Paul and whose power, if we surrender to Him, will make us far more fruitful and effective in our ministry.

CHAPTER VI.

PAUL'S VIEW OF A PREACHER, *or of the minister*

Paul has been, through all the centuries since he connected himself fully with Christ, a model for the ministry. He was the embodiment of Christ's teaching, and has set out to the world the highest example for the most effective ministry. His view of the ministry is rather extensively discussed in First and Second Timothy and in Titus. Paul had a very high conception, not only of the character, but also of the work of the preacher. His standards were the highest. There are today a good many forces that are combining to discredit the ministry. Probably the greatest force in this work to destroy and discredit the ministry is the moving pictures. They caricature, especially the protestant ministers and seek to bring them into disrepute and to embarrass them and lower the standards. The cartoons often in the public press caricature the ministry and seek to destroy their influence. The loose habits of the ministry have greatly imperiled our influence. The author believes that looseness in financial obligations, indulgence in any form of worldly pleasure or industrial speculation, the use of tobacco or wine, the telling of "smutty" jokes, or anything else that lowers the high standard of the Gospel, is injurious to the work and influence of the ministry. Let us see what Paul teaches on the life, character, and ministry of the preacher.

**Divinely
Called**
the ministry.

His teaching is very clear that the preacher is to have and feel and act on this heavenly call to the matchless work of

1. 1 Tim. 1: 1—"An apostle by God's command."
2. 1 Tim. 1:12—Thanks God for counting him faithful and putting him into the ministry.

3. Heb. 5: 1-4—*Qualifications of a priest.* "No man taketh the honor to himself, but is called of God."

4. 1 Cor. 12: 28—God set in the churches some apostles, prophets and teachers.

5. Acts 20: 28—*Take heed to the flock, over which the Holy Spirit has made you overseer.* This is a sacred doctrine to Paul and should be to the churches.

Man of Highest Character Paul had high conception of the life and character of the ministry.

1. *His life should be blameless, unrebukable, vigilant, sober, patient, of good report, pure in heart and conscience, not a striker nor a brawler, not given to the money-heart, not given to wine, but meek, longsuffering, gentle and kind.*

2. *He should be a man of brawn, courage, conviction, or moral backbone; not a sissy, but a man of honesty, integrity; not a bully nor a boaster, but one to endure hardships as a good soldier of Jesus Christ.*

3. *He should be a man of compassion, with the shepherd heart.*

4. *A man of spirituality, who has close connection and constant communion with God.*

5. *A man of wide vision and deep sympathy.* There is no way of calculating the unspeakable harm of defaulting preachers. They have brought untold shame on the gospel. There is no way of calculating the great strength and power given to the gospel by the consecrated lives of multiplied thousands of God's noble, consecrated preachers.

A Man of One Book Certainly it is true that in Paul's time there were not many books and there was great difficulty in securing the few manuscripts which were extant. In Paul's mind there was one study for the ministry and that was the inspired Scriptures. There are many books today. The preacher should be a man of wide reading, but of select reading; but it is a sad mistake for the ministry in giving attention to books to neglect the one Book. What did Paul teach us was our duty towards the Bible?

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1. *That we should know it.* 2 Tim. 2: 15—We should search the Scriptures diligently; study them, pouring consecrated intelligence under the guidance of the Holy Spirit into the deep things of the truth and way of God. The old woman was right about it when she said that “the Bible throws much light on the commentaries.” Paul says that “the Gospel is the power of God unto salvation”; and if we are to have this power we must know the Bible.

2. *We should believe the Bible*—believe that it is God’s inspired Book. In 2 Tim. 3: 16, 17, he says that all Scripture is God-breathed, divinely inspired and is profitable for teaching, for reproof, for correction, for instruction, which is in righteousness, that the man of God may be complete unto every good work. If we do not accept entirely the inspiration and integrity of the Bible our ministry will be a crippled ministry and our power will be greatly embarrassed.

3. *We should preach the Bible.* In 2 Tim. 4: 1, 2, Paul says, “Preach the word, be urgent in season, out of season, reprove, rebuke, exhort, with all long-suffering and teaching.” The more of the Bible we get into our sermons the more of God will appear in them. *Expository preaching when well done is greatly popular, because it gives the people the Bible.* Every preacher and Christian worker should put the Bible, its promises, its commands, its rich injunctions away in the heart and in the memory.

4. *Live it and preach it.* Paul would have us embody in our lives the truth of the Word of God. It is a great deal easier to believe the gospel if we live it. Conformity to the teaching of the truth is one of the conditions for understanding the Bible. “If any man is willing to do the will of God he shall know the doctrine.” The reason why there are some pretentious infidels is not because they have difficulty in accepting the Bible, but it is because they have difficulty in living up to its truth. Paul would have us practice the vital truth of the Scriptures, obey its commandments, live up to its high standards and seek to bring the people to its standards.

In a closely contested battle in the Cuban War with Spain the United States soldiers were seeking to take a hill heavily fortified. Their ranks had been thinned from the shellfire of the entrenched Spaniards. The standard-bearer carrying the

Stars and Stripes had gone 100 yards ahead of the men. The commanding officer gave the order "to bring the standard back to the men." A brave lieutenant countered the command of his superior officer and said, "For God's sake, bring the men up to the standard." This is the truth we need to practice today.

A Man of One Aim

Paul's view of the preacher was that he should be a one-aim, a mastered man.

1. He should be wholly devoted to the Gospel work. In 1 Tim. 4: 14, 15, he says to Timothy, "Neglect not the gift that is in thee which was given thee by prophecy, with the laying on of the hands of the presbytery. Be diligent in these things. Give thyself wholly to them that thy progress may be manifest to all. Take heed to thyself and to thy teachings." There is no profit in material sidetracks. Farming and preaching do not go well together. The farming will get the best of it. Life insurance, real estate, selling stocks or bonds, or promoting any sort of speculative matters, will finally get the best of the ministry if they indulge in them. Paul made tents while he preached in his early missionary work in order that he might not be a burden to any. There are some noble cases today where preachers are pastoring small churches and because of poor pay and large families, struggling to educate their children, are compelled to do some secular work. I would not reflect on these noble men nor the noble men of the past who have laid the foundations of the cause of Christ in this country, who had to do secular work while they preached. But a different day is on now. These cases will be fewer and fewer as the years go on. The churches should be encouraged to give a worthy support to the ministry so that they may honestly take care of their families, buy sufficient books to advance their knowledge and keep up with the times and have sufficient funds to give as they desire to the cause of Christ. But in the main the ministry today will find their greatest power in devoting themselves absolutely to the administration of the gospel.

2. He should value Christ's favor and comradeship as above all others. Phil. 3:8—Paul says "Yea, verily and I

count all things to be lost for the excellency of the knowledge of Christ Jesus my Lord." He sought above everything the favor and comradeship of Christ.

3. *He should be a heart-burning and soul-burdened winner of souls.* Rom. 9: 1-3.

4. *He should be a Christ-mastered man.* He should be crucified with Christ and seek His will first and primal.—Gal. 2: 20.

5. *He should have one over-mastering passion for lost men and the power of the Holy Spirit.* Around these great teachings Paul gathered his conception of the ministry of Christ. His views should be counted at the highest value by the young ministry of today.

CHAPTER VII.

THE CREDENTIALS OF AN EVANGELIST ACCORDING
TO PAUL

Paul had a very high conception of the work and life of an evangelist and he has set out in his writings and by his example standards of credentials for a New Testament evangelist of the very highest type. In Gal. 1: 1-12 and 2: 14 and in other places, he makes it very clear what manner of persons the evangelists ought to be.

Some Fundamentals From his teachings and from his own ministry there appear clearly the following great fundamentals which should constitute the credentials of a soul-winner.

1. *An experience of grace.* A soul-winner should be assured of his own salvation and acceptance with the Lord Jesus Christ. Many a time in Paul's ministry he looked back upon his experience with Christ on the Damascan road and in the house of Judas at Damascus. Nothing is more important in the life of a soul-winner than his own personal salvation.

2. *A Gospel-approved life and walk worthy of the Gospel.* In Phil. 1: 27 he says, "Let your manner of life be worthy of the Gospel of Christ."

3. *A Divine ordination.*—Gal 1: 1 and 15, 16. Not only the hand of the presbytery should be on his head, but the ordaining hand of God should be on his soul.

4. *The right heart-attitude toward the sacrificial life.*

(1) *A heavenly ownership.*—"We are not our own: we are bought with a price."

(2) *A double crucifixion.*—Gal. 6: 14; 2: 20.

(3) *A heroic view of service.*—"As much as in me is" (Rom. 1: 15) was Paul's limit of his service.

(4) *A recognition of a universal gospel-debtorship.*—Rom. 1: 14; *a heavenly stewardship*—1 Cor. 9: 17—"I have a stewardship entrusted to me"; *a spiritual trusteeship*—1 Thess. 2: 4—"We have been approved of God to be entrusted with the Gospel."

(5) *An unspeakable burden for the lost.*—Rom. 9: 1-3 and 10: 1, 2.

(6) *A heartfelt practice of the substitutionary life.*—Rom. 9: 1-3.

(7) *The constructiveness of a Christian ambassadorship.*—II Cor. 5: 20.

5. *A New Testament love for and a loyalty to Christ's churches.* We should be as careful of the name and influence of Christ's churches as we are, and even more so, of the name and influence of our wives.—Eph. 5: 22-32.

6. *A mighty soul-grip upon the Rock of Ages—Christ Jesus—and His churches.*

(1) *That God's Book is God-breathed.*—II Tim. 3: 16, 17.

(2) *That Christ is God's Son, completely divine and possessing all power.*

(3) *That Christ's blood is sin's only cure and man's only hope of salvation.*

(4) *That salvation by grace is God's only method of salvation and that this grace is sufficient against all the perils of time and the dangers of the future.*

(5) *That Christ is coming again to consummate the work of His Kingdom and to carry His people into the Home of the soul and to punish those with eternal separation from Him who trample His blood under their unhallowed feet and reject His salvation.*

7. *A holy optimism—a triumphant joy amid difficulties.*

8. *The Spirit's enduement.* Paul made spiritual power, received through the Holy Spirit, as an ever-living essential and the primal necessity for the successful accomplishment of the soul-winning task.

CHAPTER VIII

PAUL AND HIS GROUP OF WINNERS

The group idea in soul-winning has great emphasis and illustration in the Word of God. There is power in fellowship and comradeship in winning souls and doing the other work for Christ.

The Group Idea

This group idea finds emphasis and illustration in several ways.

1. *The Schools of the Prophets, Under Samuel, Elijah and Elisha, and others.* They went together. - They studied together. They sought the promotion of God's Kingdom in groups.

2. *Christ and the Apostles.* They constituted a peripatetic school of theology and a great party of evangelists.

3. *Christ and the Seventy.* Christ sent out seventy men—two by two—and gave them power to heal the sick, to win the lost, to preach the Gospel.

4. *Barnabas, Saul and John Mark.* These three began one of the earliest missionary expeditions. They went out from the church at Antioch together and visited other lands and won the lost and established churches.

5. *Paul, Silas and Luke.* These three—two preachers and a publicity agent, a noble Christian physician—toured Western Asia and Eastern Europe together and numbers of times winning the lost, establishing churches, and strengthening the saved.

6. *Paul, Timothy, Titus* and others went together doing this same glorious work. These groups set the example for other evangelistic parties of succeeding generations, like Luther, Wesley, Spurgeon, Finney, Moody, Billy Sunday, and others, scattered throughout the world, who are winning the lost, strengthening the churches, and otherwise establishing the Kingdom of God.

Timothy, Titus, and others

An Immortal List

Besides the well known and famous names connected with Paul and his ministries, such as Barnabas, Silas, John Mark, Luke, Timothy, Titus, Apollos, there is a glorious galaxy of lesser lights whose service was just as effective and whose helpfulness to the Apostle Paul was far-reaching, whose names are lovingly cherished by the Apostle Paul and are mentioned in the divine records. The 16th chapter of Romans is a compendium of tender personalities and personal remembrances on the part of Paul of a noble list of preachers, laymen and women. This list is extended also in the 4th chapter of Philippians and in other places in the New Testament. He mentions with tender affection and grateful remembrance Phebe; Priscilla; Aquilla, "the well beloved"; Epaphroditus; Mary, "who bestowed much labor on us"; Andronicus and Junias, "my kinsmen and my fellow prisoners"; Ampliatus, "beloved in the Lord"; Urbanus, "our helper in Christ"; and Stachys, "my beloved"; Apelles, "approved in Christ"; the household of Narcissus, "which are in the Lord"; Tryphæna and Typhosa, "who labored in the Lord"; the beloved Persis, "which labored much in the Lord"; Rufus, "chosen in the Lord," "and his mother and mine"; Aysnecritus and Phlegon; Hermes; Patrobas; Hermas; Philologus; Julia; Nereus, and his sister Olympas; Lucius; Jason; Sospater; Tertius; Gaius, "mine host"; Erastus, "the chamberlain of the city"; Quartus; Sosthenes; Epaphroditus; Justis; Aristarchus; Epaphras; Demus; Nymphas; Archippus; Philemon; Prochorus; Nicanor; Timon; Parmenas; Nicolaus, also are some of the names mentioned by Paul as "helpers," "fellow helpers," "fellow prisoners," "fellow soldiers," "brothers beloved," "chosen in the Lord," "approved of Christ," "faithful saints." Some of them were women, some of them laymen, some deacons, some evangelists, some pastors of churches, some teachers, all faithful workers, standing at the head of effective service. In this study we must not overlook the two immortal deacons of the First Church at Jerusalem—Philip and Stephen—whose soul-winning efforts, whose faithful service, and whose dying testimony, have put a crown on the Christ through the centuries.

**Calling Them
Out**

The services rendered by Peter and Paul and others in calling out these great leaders and supporters of the gospel are of great value to the Kingdom of Christ. Judas and Ananias, the one who furnished a hospitable, praying home, and the other who furnished personal enlightenment and encouragement to Saul of Tarsus when under conviction in the period of his salvation, have redeemed these two names from the tragical shame of the other two of like name. They had much to do in the early ministry of Paul. So did Barnabas as he went from Antioch to Tarsus to lead into larger service this young giant of the gospel. And these two, Paul and Barnabas, had much to do in calling out John Mark, Silas, Timothy, Titus, and the others. This work of calling out into the service of God those whom God has called is one of the most blessed ministries of the gospel life. Blessed is he who has the discerning eye and exercises constantly this privilege and has to do in the early surrender of one called of God to service.

**Paul's Peripatetic
School of
Evangelism**

As Paul progressed in his work, as larger responsibilities came on him, and widening fields opened to the gospel and the churches multiplied, he felt the need of more help. So, he called to his side this fine group of men and women—preachers and laymen, to go with him or to go for him to wide sections, young, growing churches, and struggling mission fields. He traveled much in company with these helpers and while he was conducting the great meetings, opening new mission stations and establishing new churches, he carried on a constant school of instruction and practiced theology, unfolding the gospel, illustrating and demonstrating gospel methods, training these young workers to be leaders of effective service. Timothy seemed to have been his right-hand man—his assistant secretary. Luke seemed to have been his personal physician, publicity agent, and journalist. God only knows what Paul meant to these men and these men meant to Paul.

**Their Assist-
ance to Him**

These men and women rendered valuable service to Paul in many directions.

1. *In personal aid.* There are many tender touches in the New Testament of how these helpers rendered personal aid

to Paul in many ways, seeing after his material needs when sick or well.

2. *Staying with the churches as Paul went on, or going for him, bearing his letters, messages of encouragement and love.*

3. *They aided in training other workers, in organizing other churches, and carrying forward the various movements set in motion by the gospel.*

4. *In raising funds and carrying them to the needy churches.* In these and other ways these men and women gave backing and strength and encouragement and aid to Paul in his missionary and evangelistic labors.

Paul's Help to Them

There is another side to this question of spiritual aid, and that is Paul's contribution to the lives of these workers.

1. *He won most of them to Christ and was the human agency in their salvation.*

2. *He called them out.* He was the voice of God giving encouragement and strength to them in the struggling time under the call of God to give their lives in service to Him.

3. *He trained them in the doctrine and methods of work for the Master.* He showed them not only the truth of God; but how to apply it in practical service.

4. *He gave them the missionary and evangelistic spirit and concept and attitude and in most cases it was through the laying on of his hands, in answer to his prayer, that God bestowed on them the enduing power of the Spirit.*

5. *He opened doors of opportunity and service to them and sent them forth under these grave Kingdom responsibilities to be effective Kingdom servants.*

6. *He blessed them in many other ways in their prayer and faith life, encouraging them under persecution, strengthening them in temptation, reinforcing them in periods of despondency and discouragement, creating in them the optimistic, courageous spirit as they faced the overwhelming difficulties of early pioneering for Christ.* Paul was the central human agency in creating the first great evangelistic soul-winning, Kingdom-building force after Pentecost. He helped them and they helped him. They were his private secretaries in writing and distributing his letters, in carrying his wonderful messages which were born in his flaming soul when in prison or

suffering under the lash of persecution. They spread the gospel from his prison cell. The world will never know the contribution of Paul and his evangelistic party to the on-going of the Kingdom in this early age of the gospel. Through the centuries others have caught the inspiration from Paul's soul-winning parties and have gone out into the highways and hedges, into the crowded marts and streets of the cities, into the far-flung gospel battle lines, among heathens and pagan, everywhere, winning the lost, training the saved, organizing churches, building schools and other gospel institutions. Universal Christianity should be grateful to God for the life and ministry of the Apostle Paul and his soul-winning parties.

CHAPTER IX.

BARNABAS CO-EVANGELIST WITH PAUL

Paul had many interesting companions in his soul-winning and missionary enterprise. Their names have been given elsewhere in this volume. The five most important and outstanding ones were Barnabas, Silas, Timothy, Luke and Titus. These were with him in one or more of all his campaigns throughout his thirty years of strenuous life. It is difficult to say who was the most helpful and important of these five great co-laborers. Barnabas was probably first, Silas next, and Timothy next. Barnabas was more of a co-evangelist; the others were assistants to Paul in his evangelistic labors. Barnabas was for a time the head of the evangelistic party. Gradually Paul's leadership manifested itself and he took the first place. For a long season he and Barnabas wrought mightily together.

Son of Exhortation

Acts 4: 34 tells that Barnabas was a Levite of Cyprus. He was evidently a man of considerable means; he owned a farm and when he gave himself to the work of Evangelism, he sold his farm and gave the money to the cause of Christ. He evidently was a very liberal man. His name signifies "A son of exhortation or consolation." In Acts 13:1, he is called a "prophet and teacher" and in 14: 14, "an apostle." He was not a member of the twelve apostles but was an apostle in the general meaning of the word, that is, "a special worker" for Christ. He was a cousin of John Mark (Col. 4:10) and when in Jerusalem, he evidently made his home with Mary the mother of John Mark. He was a man of beautiful and consecrated character.

First Touch With Paul

After Saul's return from Arabia where he spent three years in special preparation for his life's labors and in communion with God, he went to Jerusalem to visit Peter, (Gal. 1:18). Not that he wanted authority from the apostles but only that he might be in harmonious co-operation with them (Gal. 1:1). Peter and James were skeptical as to the genuineness of his

conversion and slow and cautious in taking him into fellowship. He had been an outrageous enemy (Acts 9:26). Barnabas took Saul's part and befriended him (Acts 9:27). This recommendation and encouragement was a turning point in Saul's life. It was thus by Barnabas' friendship that he secured for Saul the favor of the Jerusalem brethren. This was a great service on the part of Barnabas. Now Barnabas did this bold but kindly act of introducing this young gospel giant to the great First Church. This was a strategic act of world-evangelism.

Sent to Antioch

Acts 11: 20-24. After Stephen's death persecution sent the disciples everywhere preaching the Gospel. Men of Cyprus and

Cyrene went to Antioch preaching the gospel. "A great number believed and turned to the Lord." So great was this spiritual movement, that the Jerusalem Church heard of it and sent Barnabas to Antioch to see after and co-operate in the work of grace. He found a great revival on and entered into it and greatly aided it. So wonderful was the work going on and so great was the need for laborers, that Barnabas felt the need for help. To this end he went to Tarsus after Saul and brought him back to Antioch and there for a long season they carried on the work of soul-winning together. Thus Barnabas called out Saul into a larger opportunity and into a matchless mission of world-wide evangelism, (Acts 11:25). At Tarsus Saul was doubtless shut in and discouraged. Barnabas found him and put new responsibilities on him and put him into the heart of a great evangelistic opportunity. Barnabas is thus responsible for saving Saul to the world's work the second time.

Collecting Funds

A great famine swept over the world (Acts 11:28). "Every disciple according to his ability, decided to send relief to the

brethren in Judea, (Acts 11:29). This was the first great Christian offering for famine relief. Barnabas and Saul took the offering and carried it to Jerusalem. Evangelism is the basis for all charity and social service. Evangelists are great money raisers for the good of all the Kingdom of God.

Thus Barnabas and Saul were united in Kingdom service. First, in a great meeting, second in raising and distributing a great charity, and third in a great foreign mission enterprise (Acts 13:1).

Form Evangel- istic Party

We find in Acts 13 where Barnabas, Saul, and John Mark under the call of the divine Spirit and the direction of the Antioch Church form an immortal group of "soul-winners" and inaugurate the first foreign mission enterprise. Barnabas was the leader, Saul and Mark were his assistants. They visited Cyprus and the Western Coast of Asia winning the lost, establishing churches, inaugurating mission movements. The story of their journey is one of deprivations, hardships, persecutions, but one of victory.

Barnabas Takes Second Place

Steadily Saul's personality manifests itself, his natural power of leadership expresses itself and day after day he shows that he is the mightiest of the group and gradually by a natural process, he takes the lead and becomes the great leader of soul winning and Kingdom building. He does it without offense and without jealousy on Barnabas' part. Just as John the Baptist gave way to the superior leadership of Jesus Christ, so Barnabas gave way to the superior leadership of Paul. They had many experiences together; they had many tests of character; they stood truly together. Finally they disagreed over John Mark. Paul formed another evangelistic party and went his way. Barnabas took John Mark and went another way. There is no record made of the work of Barnabas after this. He had no journalist like Paul had in Luke, so the curtain drops and we hear no more of Barnabas.

His Enduring Work

In the following way we find how Barnabas did a glorious and eternal work for the cause of Christ:

1. *He saved Paul twice to a large fellowship and enduring service.*
2. *He was a great church builder.*
3. *He was an evangelist of marked quality and power.*
4. *He was a worthy administrator of Kingdom money.*
5. *He was an enduring friend and an active promoter of the young preacher as shown in his experiences with Paul and John Mark.*

6. *He was a worthy example in being superseded by a greater leader.* He was willing to decrease that Christ's cause might increase.

7. *He was a true defender of the faith.* He stood the doctrinal test and was loyal in the time of great stress to the truth of Christ. Here is a brief record of the wonderful co-operating labor of a beautiful, saved Christian character. He is a worthy example for all great workers who are called to labor together in promoting the Kingdom of Christ and the winning of a lost world to him.

CHAPTER X.

SILAS AND TIMOTHY, ASSISTANT EVANGELISTS

Barnabas was Paul's co-evangelist during the first great period of his evangelistic campaign. After he and Paul had a difference regarding taking with them John Mark, Barnabas went another way, and Paul and he separated and as far as the record goes never labored together again. Paul and Mark were reconciled, and afterwards labored together.

After this disagreement Paul formed another evangelistic party composed of Silas, Timothy, and Luke. They were afterwards joined by Titus. These four were intimately associated with Paul the rest of his ministry. Neither was strong enough to be regarded as a co-evangelist with Paul, but Silas did come nearer to this position than either of the others; but they were all valuable assistants and rendered great service in winning the lost, in building churches, in strengthening the churches, in instructing other helpers, and in proclaiming the gospel in sections far and wide.

Luke seems to have been a layman, and was probably never ordained to the ministry. He gave attention to Paul's health, looking after his physical condition carefully, observing all that went on, and writing down and keeping a careful record of Paul's sermons, prayers, and teachings, making a glorious book for the great apostle and his assistants. He was a medical missionary and a spiritual journalist, and doubtless a soul-winner of great personal power.

Silas was a preacher, an evangelist, and an all-around helper to Paul. At Philippi they were punished and whipped, and were imprisoned in the same jail, and were treated just alike. Silas joined with Paul in the midnight praise and prayer service while in the Philippian jail, which brought on the earthquake and effected their deliverance and started the revival there, which ended in the conversion and baptism of the jailer and his household. Silas was closely associated with

Paul in many other places. He evidently was a man of strength and power, very devoted to his great leader, the apostle, Paul.

Titus was also an effective evangelist. He joined, it seems, the evangelistic party of Paul later than did either of the others, but was very devoted to Paul and greatly helped him in his labors in soul-winning and in building churches. Paul committed heavy responsibilities and trusts to him in seeing after the work in different sections. He was always faithful and effective.

Timothy was probably closest to Paul and was more companionable, and enjoyed the closest confidence, and had a place in the inner affections of Paul in a larger and tenderer way, probably, than either of the others. Paul led him to Christ, as he probably did the others, but somehow Paul regarded Timothy a little dearer than he did any of the other men associated with him. Timothy was probably not as strong an evangelist as was either Barnabas or Silas, but he was a man of more affectionate disposition, and was more devoted to Paul than any of the others. The relationship between Paul and Timothy in the New Testament is regarded like the relationship of David and Jonathan in the Old Testament. Timothy, probably more than any one else, was a constant helper to Paul in the personal affairs of life; and in these tenderer affections of the soul, they were, in the highest sense, spiritual comrades.

Unbroken Fellowship

It seems that these five great evangelists, with Paul as their great leader, worked for years together in the most unbroken bonds of Christian fellowship and comradeship. If there were ever any differences or disagreements among them, there was never any record of it. These four men seemed to go where Paul sent them, and to do what he said in the most glorious spirit of willingness and Christian brotherliness. Paul was never dominant, nor in any sense did he ever seem to "boss" them. They never seemed to be jealous of his leadership, or in any way desirous of supplanting him. They were loyal to him, and he was always loyal to them and careful of their interests, and they seemed to have gotten along together in their long difficult, arduous evangelistic tasks. They suffered together in all sorts of persecutions, deprivations, and hardships. They all endured hardness as good soldiers of Jesus Christ, and nothing seemed to bring disagreements be-

tween them. What a wonderful record of beautiful Christian companionship in difficult labors is shown by this evangelistic party.

Silas and Timothy are examples of evangelistic assistants to all the world. They occupied the second place, they played the second fiddle; but they played it gloriously and faithfully. They were always devoted to their leader, loyal to his interests, careful to render the best service, and promote the interest of their common master. These two men have set the example for other assistants to great leaders; and the world is filled with men of their type who have been blessed by the worthy example of these first assistant evangelists and "second fiddlers."

One's mind would naturally turn to the great workers, singing evangelist, pianists, and other helpers who went with Luther, Wesley, Finney, Spurgeon, Moody, Torrey, Sunday, and other world-evangelists and Kingdom workers; and the great assistant pastors who have "stayed by the stuff" while their great pastors were high in the esteem and favor of the world yet they toiled and did much of the drudgery of the churches and of the evangelistic parties, always glorying in the popularity and in the honor that came to their leaders.

The record eternally alone will unfold the wonderful contribution these assistants have rendered to these great leaders, and to what extent their faithful, devoted services have made possible the success of the Pauls, the Moodys, and the Wesleys of today.

This chapter is meant to express appreciation for the value of these loyal assistants, and the worth of their devoted co-operation to the leaders of the Kingdom of God, and to put a crown on their heads, and to caution them against the gangrene of jealousy and the cancerous poison of envy and ambition to supplant the man whom God has given them the privilege to work with and to follow in the building of the Kingdom and in the winning of the lost.

Silas, Timothy, Titus, and Luke have won the admiration of the Christian world for twenty centuries for their devoted co-operation with the apostle, Paul. He won them, called them, trained them in gospel service, co-operated with them, and gave them an immortal name; but they willingly followed, joyously co-operated, and gave such valuable assistance that

made possible the great work of the apostle, Paul, and hence they will each mutually share in the crown of the other.

Paul has set the world of great leadership a glorious example of how to get along with assistants and helpers. He was always tender with them, and considerate of their interests. He promoted them and put responsibility on them and everywhere gave them honor. He loved them and delighted to honor them. Both the world leaders and the leaders' assistants here get an immortal example and an eternal lesson in how to get along together in a great task in the spirit of a glorious fellowship without jealousy. May this example be followed by all who lead and all who follow leadership in the building of the Kingdom of Christ and in the regeneration of the world's lost!

Group Cooperation.

Depends upon

I. How wise leaders get on with assistants?

1. Paul treated Tim. & Titus like his own sons.
2. Paul promoted them; put responsibility upon them.
3. Paul did not boss them. Lord it over them.
4. Both leader & helper suffered hardship together.

II. How sensible helpers get along with their leaders?

1. Tim. & Titus were devoted to Paul
2. " " " " loyal " his interests
3. " " " " gave Paul the best service possible

CHAPTER XI.

PAUL'S PARTNER IN EVANGELISM

Philemon was a great layman who lived at Colossae, in the Lycus valley, in the Province of Asia. He had a servant by the name of Onesimus—a worthless sort of fellow who ran away from his master and went to Rome. Paul was an old man at this time and was a prisoner in Rome. In some way he came in touch with Onesimus and led him to Christ, and trained him in the work for Christ. He became very much devoted to him. Paul calls him, “The child of my bonds”—that is he led him to Christ while he, himself, was a prisoner in chains.

Philemon seems to have been a well-to-do layman at Colossae. Paul led him to Christ. Paul said to him, “You owe me your very soul.” Thus Paul had two spiritual children—one the master and the other the slave. Both of them were very much devoted to Paul. It seems that Philemon had a church that worshiped in his own home, and that he was a man of great influence in the church, and in all that section of the Lycus valley.

Paul was an aged prisoner at Rome, and after he had had much joyous fellowship with Onesimus he decided to send him back to his master, Philemon. So he wrote a letter to Philemon and sent it by Onesimus. This letter reads according to Moffat's translation, as follows:

“I, Paul, a prisoner of Christ Jesus and brother of Timotheus, to our beloved fellow-worker, Philemon, to our sister Apphia, and to our fellow-soldier, Archippus, and to the church that meets in your house: grace and peace to you from God our Father and the Lord Jesus Christ.

“I always thank my God when I mention you in my prayers; for as I hear of your love and loyalty to the Lord Jesus and to all the saints, I pray that by their participation in your loyal faith they may have a vivid sense of how much good we Christians can attain.

"I have had great joy and encouragement over your love, my brother, over the way you have refreshed the hearts of the saints. Hence, although in Christ I would feel quite free to order you to do your duty, I prefer to appeal to you on the ground of love. Well then, as Paul the old man, who nowadays is a prisoner for Christ Jesus, I appeal to you on behalf of my spiritual son born while I was in prison. It is Onesimus! Once you found him a worthless character, but nowadays he is worth something to you and to me. I am sending him back to you and parting with my very heart. I would have liked to keep him beside me, that as your deputy he might serve me during my imprisonment for the gospel; but I did not want to do anything without your consent, so that your goodness to me might come of your own free will, without any appearance of constraint.

"Perhaps this was why you and he were parted for a while, that you might get him back for good, no longer a mere slave but something more than a slave—a beloved brother especially dear to me, but how much more to you as a man and as a Christian! You count me a partner? Then receive him as you would receive me, and if he has cheated you of any money or owes you any sum, put that down to my account. This is in my own handwriting: 'I, Paul, promise to refund it'—not to mention that you owe me, over and above, your very soul. Come, brother, let me have some return from you in the Lord! Refresh my heart in Christ.

"I send you this letter relying on your obedience; I know you will do even more than I tell you. And get quarters ready for me, for I am hoping that by your prayers I shall be restored to you.

"Epaphras, my fellow-prisoner in Christ Jesus, salutes you. So do Mark, Aristarchus, Demas, and Luke, my fellow-workers.

"The grace of the Lord Jesus Christ be with your spirit. Amen."

This is one of the most remarkable letters ever written. It reveals the wonderful character of three men—Paul, the writer, Philemon, the one to whom it was written, and Onesimus, the slave and messenger about whom the letter was written. The influence of this personal letter is greater, or has been greater through twenty centuries, than probably any other short letter ever written. It has greatly influenced the

Christian world on the question of slavery. It has had more to do in freeing the slaves in all the world than any other one page ever written in all history. It is the big warm heart of the aged apostle to a big layman, whom Paul loved with a deep personal devotion, about a spiritual son—a slave. It blazes with the warmest heart of spiritual evangelism, and reveals the inner character of three great soul-winners.

Paul makes clear the following things about Onesimus, the converted slave:

1. That before he was converted he was worthless and unprofitable to his master.
2. That after he was converted he was very profitable both to his master and to his spiritual father.

Paul says, "I am sending him back to you and parting with my very heart. I would like to keep him beside me that, as your deputy, he may serve me during my imprisonment for the gospel." What a wonderful statement this is! What a great love between the world's greatest preacher and a poor worthless slave! How wonderfully tender are the bonds made and welded by the gospel! It will bring the world's extremes together in holy comradeship.

<p>Philemon— Paul's Partner</p>	<p>Philemon was Paul's partner in a great task for Christ. This wonderful letter makes clear the following things about Paul and his partner, Philemon.</p>
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1. That Paul won him to the Savior. He said, "You owe me your very soul." Because of this spiritual parentage and its consequent filial devotion the hearts of the great evangelist and the spiritual son, the great layman, were united in a deathless devotion.

2. Growing out of this spiritual victory in winning Philemon, Paul had established a church in Philemon's home. Paul writes his letter also to "our sister, Apphia," who must have been the wife of Philemon. What a beautiful picture this is of an early home in the history of Christianity becoming a church—a center of evangelistic power. In this letter Paul tenderly mentions Archippus, "our fellow-soldier," and sends love of Epaphras, "my fellow-prisoner," and of Mark, Aristarchus, Demas, and Luke, "my fellow-workers." Thus it seems that this fine woman, probably the wife of Philemon, and these great fellow-evangelists, and fellow-soldiers, and fellow-work-

ers with Paul were closely associated with Philemon and the church in his house. What a beautiful touch in this letter of Christian fellowship and spiritual comradeship.

3. Philemon was a source of unspeakable gratitude and praise in the heart of Paul. He says, "I always thank my God when I mention you in my prayers." How wonderfully helpful it is for a pastor or an evangelist to have a layman who is a constant source of thanksgiving and helpfulness for whom the preacher constantly prays.

4. Paul thanked God for Philemon because of the following things:

(1) His love and loyalty to the Lord Jesus Christ and all the saints.

(2) For the great example he was of loyalty and faith, showing what glorious good Christians can do for the Master.

(3) He was a great source of joy and encouragement to Paul because he had so wonderfully "refreshed" the hearts of the saints.

(4) Because of the hospitable and comfortable quarters the home of Philemon furnished to Paul. He says "get the room ready for me, for I hope by your prayers to return to you."

In this way and in many other ways Paul and Philemon had established a wonderful spiritual partnership between each other. This is a fine example of what a preacher can do for a layman, and what a layman can do for a preacher in soul-winning and Kingdom building. May the tribe of the Philemons increase!

CHAPTER XII.

JAMES—THE PASTOR EVANGELIST

In the new Testament workers we find two prominent men by the name of James. One of them was James the brother of John and son of Zebedee. He was one of the apostles and a man of great influence. He was put to death by Herod Agrippa (Acts 12:2). The other James was the brother of Jesus and was leader and probably pastor of the church at Jerusalem, and was author of the book in the New Testament bearing his name.

His Position

The scriptures give the following things concerning James and his position:

1. *Christ's brother*—Gal. 1:19.
2. *Brother of Jude*—Jude 1.
3. *Author of Epistle*—James 1:1.
4. *Servant of God and Christ*—James 1:1.
5. *Pastor or leader in Jerusalem Church.*
 - (1) Acts 12:17, Peter sends message "to James and brethren."
 - (2) Acts 15:13, James led in the church and set out the doctrinal statement sent to settle a difficult question.
 - (3) Acts 21:18, Paul made report to James and to all the elders of the church.
 - (4) Gal. 1:18, mentioned as one of prominence when Paul visited the church at Jerusalem.
 - (5) Gal. 2:6-9, mentioned as a "man of repute and a pillar in the church" with Peter and John.

From these scriptures it is generally thought that he was pastor of the church.

Author of Great Treatise

He wrote a great epistle of five chapters and in these chapters we find what sort of man he was. He was evidently a man of great consecration of character, great poise in leader-

ship and of strong and deep convictions of the truth. He was also evidently a tireless and strenuous worker. He preached the doctrine of work as the test and proof of one's faith. The following are some of the things he strongly emphasized in his great letter:

1. *Joy in temptation and trouble*, 1:2, 12.
2. *Spotless life*, 1:21, 27, 3:13, 18.
3. *Charity of the best sort*, 1:27.
4. *Simple life of democracy*, 2:1-9.
5. *Works as test and proof of faith*, 1:22-25, 2:14-26.
6. *Careful of speech*, 3:1-12, 4:11-12.
7. *The constancy of prayer-life*, 4:1-3, 5:13-19.
8. *Peril of riches*, 5:1-6.
9. *Interest in souls*, 5:19, 20.

Evangelistic Church

James was pastor or leader of one of the world's greatest evangelistic churches, in the most wonderful and difficult period in the history of evangelism. The Apostles were members of his church and were the appointed leaders and occupied the most important offices in the Kingdom of God. This fact would make James' position more difficult to fill and yet it seems that he was pastor of Apostles in such a fashion that he got on with them in a most glorious fellowship. He seems never to have had any difficulty with these great leading preachers in his church. His was the first church in all the world. Christ had been its founder and leader. Peter was the great apostle and evangelist of the church. He served at the stormiest period of the history of Christianity; persecutions and executions were on every hand. The membership of his church were either in jail or being flogged, or were driven out of town by persecution. His first great deacon was put to death for preaching the gospel. Peter and the others were put in jail and the church had to pray them out. One of the leading apostles, James, a cousin of the pastor, was publicly executed by the Roman Government. The whole world was against James and his church, and yet the church multiplied more rapidly, increased faster and performed more spiritual wonders and spread the glorious gospel to more countries over greater difficulties, than has any church in the world's history. The church of

which James was pastor, baptized more people in the shortest period than any other church in the world. This church is the world's outstanding example in soul-winning, and James is the outstanding pastor-evangelist of the world.

A Great Example

James is a noble example to soul-winners and church workers in the following particulars.

1. In getting on harmoniously with the other preachers in the church.
2. In training deacons in soul-winning.
3. In leading the church successfully through great crises in doctrine, persecutions and great troubles with ecclesiastics, governments, etc.
4. In leading wisely in great Kingdom tests.
5. In successfully carrying on evangelistic labors in his own city and in the sections round about.
6. In publicity, in writing out his views and teachings, and giving them out to his own members and to the churches round about, and to the whole world. In these particulars James has set the pace for all pastor-evangelists for all times.

CHAPTER XIII.

JOHN—THE SOUL-WINNING JOURNALIST

John 20: 30-31—“And many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written that ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through his name.”

The following things are true of John, The Beloved Disciple:

1. *He was one of the first disciples* of Jesus, having been led unto the light and baptized by John, the Baptist. John 1:35-37.
2. *He was one of the first apostles* called by the Savior. Matt. 4:21.
3. *He was the brother of James* and the son of Zebedee. Matt. 4:21.
4. *He was a fisherman by trade*, and evidently lived in Capernaum. Matt. 4:21.
5. *He was the last of the apostles*, having lived to be around one hundred years of age.
6. He was also *probably the most loved* of the apostles by Jesus. John 20:2.
7. He and James were *called the sons of thunder*. Mark 3:17.
8. He was one of the *privileged disciples*, being one of the inner circle, Matt. 17:1, Matt. 26:37.
9. He was *one of the first to see the Savior after His Resurrection*. John 20:1-10.
10. He was present on all the *important evangelistic occasions* in the ministry of Christ.
 - (1) When Peter, Philip, and Nathanael were saved. John 1:35 and f.
 - (2) When Christ preached His great Sermon on the Mount.
 - (3) When Christ was transfigured and the miracle that followed.

- (4) He was with the Savior when He went through His betrayal, through the Garden, through His trial, when he went to the Cross, and in many of the Resurrection experiences. He was at Pentecost, and was with the church in the days following when the church went through so many trials and persecutions. It is not evident that he was ever stoned or whipped or put in prison. He was exiled toward the last of his life to the lonely island of Patmos.

No Sermon

There is no recorded sermon which John preached, no record that he ever preached a sermon. There is no record of any prayer he ever offered, and yet he was counted one of the leading apostles. Evidently he preached many sermons and offered many prayers. He was doubtless one of the leaders in the great ten-days prayer meeting before Pentecost, and afterwards in the years of struggle and triumph through which Jerusalem went.

No Record of Personal Work

Though he was with Andrew when he brought his brother Simon, to Jesus, and was with Christ when he led Philip unto the Light, and on many other occasions when Christ preached and won the lost to Eternal Life, there is no record of John having been active in personal soul-winning, and yet, it certainly is true that he was a great winner of men.

His Special Achievement

John's evangelistic contribution to Christ's Kingdom was in the line of evangelistic journalism. He was the greatest spiritual interpreter of the inner life of Jesus Christ that the world has ever seen. So in this line his influence lies in the following directions:

1. He was the journalist of the *heart of Jesus*.
2. He was the journalist of the *inner life of the Christian*. He gave Christ's inner view and interpretation of the heart of his message to the world.
3. He was Christ's *editor of evangelistic literature*, and in his wonderful Gospel he brought out the following great truths and records:
 - (1) That Christ is the light of the world, the divine Son of God, 1:1-11 and 3:31-32.
 - (2) That Christ's death was man's only hope to be delivered from sin, 1:29-36, 3:16, and 12:32.

- (3) That the new birth, or the birth from above by personal faith in Jesus Christ is God's method of salvation, 1:12, 3:1-16, 18:36, and Rev. 3:20.
- (4) That he is able to save, and will save all who come unto him, 6:37 and with 3:16 is *God's greatest promise to the lost world.*
- (5) The record of the conversion of Nicodemus, 3:1-10, a man at the top of society, and the fallen woman at Jacob's Well, 4:4-42, a woman at the bottom of society; the blind man's salvation and healing, 9:13-38, and of Christ's great two-day revival at Sychar, 4:39-42.
- (6) Christ's cry for the lost and his offer of himself for their salvation, 7:37.
- (7) The doctrine of works, persistent and strenuous, while it is day, 9:4.
- (8) That salvation is eternal life, even divine sonship, 1:12, 3:16, 36, 5:24, 6:47, 10:27-29.
- (9) The doctrine of election and predestination, 15:16, 6:44 and 45, 17:11, 12.
- (10) That the Holy Spirit convicts of sin, 16:8-17, and that he guides unto all truth 16:13, 14, and gives us power, 20:22.
- (11) That Christ is our evangelistic and missionary example as to the scope of territory, as to love for the lost, as to consecration to the service, as to unselfish sacrifice for the world's salvation, 20:21, 22.
- (12) That the basis of world's service is a supreme personal devotion to Jesus Christ, 21:15-18.

**Great Promises
to Sinners**

1. 1:12, But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

2. 3:16, For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

3. 5:23, Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life and shall not come into condemnation; but is passed from death unto life.

4. 6:37, All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

5. Rev. 3:20, Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

These are five of the greatest promises anywhere recorded in God's book, and they are preserved to us by John, Christ's soul-winning publicity agent and spiritual journalist.

**Great Promises
to Christians**

1. 7:38, 39, He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water. This he spake of the spirit, which they that believed on him should receive, for the Holy Spirit was not yet given because Jesus was not yet glorified.

2. 11:25, 26, Jesus said unto her, I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth on me shall never die.

3. 15:7, If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

4. 14:1-3, Let not your heart be troubled, ye believe in God, believe also in me. In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you, and If I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also.

5. 14:13, 14, And whatsoever ye shall ask in my name, that will I do that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it.

6. 14:12, Verily, verily I say unto you he that believeth on me, the works that I do shall he do also; and *greater works than these shall he do* because I go unto my Father.

**The Greatest
Example**

In 20-21 John records the saying of Jesus, "Peace be unto you, as my Father hath sent me even so send I you." This is the very heart of Christ's commission on soul-winning, and John has given us the faithful record of this wonderful expression of Christ's world-wide will for his disciples.

**The Great
Evangelistic
Command**

In 20:22 John makes record of one of Christ's resurrection commands to his disciples "*Receive ye the Holy Spirit.*" This is Christ's soul-winning command to every saved man in the world. It ought to be obeyed.

**John's Endur-
ing Influence**

Though John has made no records of anything that he said as a soul-winner, he has made faithful record of much that Christ said and much that he did. His enduring influence is in the following directions:

1. *He has given soul-winners the heart of Jesus Christ.*
2. *He has given Christ's great promise to sinners, which shall endure as God's encouragements to a lost world, till Jesus comes again.*
3. *He has preserved for soul-winners those great promises of Jesus Christ, wherein he comforts, encourages, and empowers them for service.*
4. *He has left a record of the conversion of Nicodemus, the Woman at the Well, and many others as examples for world-wide encouragement to the lost and the saved.*
5. *He has left the Eternal Word of Christ's great message of light and life in an evangelistic atmosphere, and with soul-winning terminology for the world's salvation till Christ comes again. Our great need is other soul-winning journalists like John.*

The purpose of this chapter is to encourage the student to become a journalist, editor, a publicity agent of an evangelistic gospel, with the hope that our preachers will learn the value of the printing press in tracts, in books, in religious and secular papers, and that they will use these instruments of power for the promotion and publication of the gospel of Christ.

Acts 6:1-7

CHAPTER XIV.

THE FIRST GREAT DEACON-EVANGELIST—STEPHEN

The record of this great deacon is a very brief record. He was the first named and chosen as the deacon of the First Church in Jerusalem. This places him as the first named deacon in the churches of Jesus Christ in all the world. This is an everlasting honor. He did not live long. After Pentecost he was the first Christian to die a martyr to the Gospel. He was killed by an angry mob because of his bold stand for Jesus Christ.

Commendable Characteristics

The Scriptures indicate in this brief record of this wonderful layman-life some commendable characteristics which marked him as one of God's best men.

1. *Full of grace and power.* The grace of God showed remarkable characteristics; and the power of God was spiritually manifested in his brief record in a wonderful way.

2. *Full of faith.* He had that confident reliance upon God and that trustfulness of soul that made him a man of poise and power.

3. *Full of the Holy Spirit.* He so lived and so related himself and the consecrated life with the Holy Spirit that He poured into his soul the elements of divine power.

4. *He was a miracle worker.* Acts 6: 8 says, "Stephen full of faith and power did great wonders and miracles among the people."

5. *He was full of the knowledge of the Old Testament.* His wonderful sermon in the 7th chapter of Acts indicates that he was fully possessed with the knowledge of God's revelation in the Old Testament. In that wonderful layman-sermon he poured forth the riches of the old dispensation and brought out graciously the truth God had revealed in the Old Testament. He made of it a great argument in favor of Christ and his work.

6. *He was a man of great eloquence.* He spoke with a flaming tongue and swept the multitudes into the very presence of God.

7. *He was full of great wisdom.* His knowledge of the Old Testament and of the needs and lives of men caused him to pour forth upon the hearts of the people tides of wisdom and power.

8. *He was a great debater.* His sermon in the 7th chapter of Acts shows him to be a man of great logic—a man of irresistible controversial power.

9. *He possessed the martyr spirit,* uncomplainingly he died for the cause of the truth.

10. *A man of great spiritual vision.* He was in immediate touch while he lived with the visions of God's throne. God honored him in his dying moment with a vision of His throne and of His Christ.

11. *A man of evangelistic spirit.* His message brought conviction to the people and was of such persuasive power and such compassionate appeal that he stirred the hearts of the hearers in a wonderful fashion.

His Effectiveness

There is no telling the influence on the Christian world of his brief life, of the first deacon of the First Church of Christ at Jerusalem.

1. *He set the world an example in sacrificial service and heroic dying.* He did not live long, but he lived well. Every deacon in the world since and all who are to follow should be encouraged by the wonderful example of this noble deacon. He loyally loved the truth and was willing to die for it.

2. *He gave the climax to the spirit of persecution which led to the world-wide dispersion of the disciples.* His death caused the disciples to scatter everywhere and wherever they went they preached the gospel. Centers of evangelistic power grew out of this climax of persecution and Stephen's great life, though ended in martyrdom, went on carrying the Gospel everywhere, (Acts 8:1-4).

3. There is but little doubt that Stephen's sermon and death were the occasion, if not the cause, of calling out the world's greatest preacher, Saul of Tarsus. He held the clothes of the witnesses who stoned Stephen, (Acts 7: 58).

He evidently saw the dying smile and the heavenly radiance upon his face, heard his matchless message, was affected by the unselfish heroism of his dying testimony, and evidently went away with conviction in his soul, a conviction that aided in running him mad and made him like a raging lion and finally bringing him to his knees before the conquering Savior on the Damascan road. If he had done nothing else and had lived only for this, this one contribution to the world would have been worth a thousand years of the best sort of living. Incalculable was Stephen's dying testimony to the world's spiritual wealth. Thus a beautiful life consecrated to the highest ends lived but a brief period after being chosen to one of the highest offices in the Kingdom of God, spoke this message, gave this dying testimony, and went on to be with God. But he, being dead, yet speaketh to encourage and strengthen and embolden the lives of Christians through the winding centuries in every land and every clime. I would rather have lived the brief life of service and given to the world the brief testimony for Christ and to have had a share in the conviction of Saul of Tarsus and died a martyr's death, than to have lived a millenium of self-indulgence, self-promotion and sinful service.

CHAPTER XV.

A GREAT LAYMAN-EVANGELIST—PHILIP

The Scriptures with reference to this great deacon-evangelist are Acts 6: 5; 8: 5:40; and 21: 8.

Philip was one of the seven who were chosen by the church at Jerusalem and ordained as deacons. He seems to have been the greatest of the seven. He and Stephen, though dying early, were the outstanding deacons of the First Church. They got their names mainly by their evangelistic lay-preaching more than by the performance of their duties as deacons. Philip met the qualifications written down in the sixth of Acts in being "a man of good report, full of faith and the Holy Spirit." It would seem from this description of the kind of man to be chosen as a deacon that the Scriptures would mean to put large spiritual responsibility on them. At least two of these deacons were prospective evangelists. In a little while after Philip's ordination he held a great meeting in Samaria. Marvelous power was on him. There was great excitement. The whole community evidently was stirred. In the midst of that meeting Simon the Sorcerer sought to buy from Philip the power manifested in his preaching. He and his purchase price were indignantly repudiated. The apostles came down at the close of the meeting and laid their hands upon the people and they received the power of the Spirit. At the close of the meeting God sent an angel to Philip and told him to go down a desert road to find one man—a top-man. In the eighth chapter of Acts the story is told as to how he won this treasurer of the great Ethiopian kingdom. Tradition says that for many years after this incident Philip went up and down the coast of Cæsarea holding meetings and building the Kingdom. There is no evidence in the Scriptures that Philip was ever ordained for any office more than the deaconship. He baptized the Eunuch, but was evidently commissioned by the divine Spirit to do this. It would be well to take a look at Philip.

The Man Himself

He was a man of good report, full of wisdom and of faith and the Holy Spirit, a sort of a combination between a deacon and a preacher. He was humble, pliant to the will of God, and self-denying. An illustration of his pliancy is found in the case of this transference by the divine Spirit from popular leadership in a great meeting in Samaria to a lonely desert road to seek to win a hard, difficult, big sinner. It takes a good deal of grace to do a thing of this kind. It takes courage and humility. It seems that immediately on the orders of the angel that appeared to him he obeyed and went on the desert road. I see nothing in him pugnacious or hard-headed or selfish. Evidently Pastor James never had any trouble with Philip, his deacon. He was a very pleasing man, a soul-winner, artful, tactful, knowing how to draw the Gospel not only in a great revival but with one man. He knew how to approach a difficult case. Approach has much to do in the art of winning men. There are various ways of approaching people. Appearance, attitudes, dress, the way we keep our hair, our shoes, our collars, our teeth, the very atmosphere we carry with us has to do with winning men. Philip was artful in his approach. He got up into the seat of the chariot with this treasurer of a big kingdom to win him. He so left him as to send him forth in a great mission. Philip was evidently a man of great winsomeness.

His Work as an Evangelist

A study of this layman who gave most of his time to winning the lost may be helpful.

1. In the Samaritan revival.

(1) *We see him first alone.* He did the preaching, organized for the meeting and had things going in great fashion when Peter and John came down to be the agents of God in bringing the Holy Spirit upon the people.

(2) *He preached Christ and testified to His saving power.*

(3) *He baptized the believers.* They did that in all New Testament times.

(4) *He prayed for them and the Holy Spirit came upon them.*

(5) *The sorcerer who tried to commercialize spiritual power was tellingly rebuked.* There is a price to be paid for the power of God, but it is not in commercial terms.

(6) *He cast out devils and healed the sick.* Miracle-working power went with this deacon's ministry. (Acts 8 6, 7.)

2. *The conversion of the Eunuch.*

(1) *He left a great revival and went after one man.* This was a great inconvenience. The Gaza road was a desert road and it was infested with robbers; but Philip hesitated not at the inconvenience nor at the perils. He knew that God who sent him would protect him if he obediently followed the direction of the Spirit.

(2) *He joined himself to the sinner as an example of personal touch.* He made a direct approach. This he did on the invitation of the lost man. Evidently the Eunuch was hungering for salvation. He was reading the Scriptures, had gone to Jerusalem to worship, and was very anxious to have somebody show him the way, which he willingly accepted when it was clearly taught him.

(3) *He used God's Word and was used by God's Spirit.* Here was a layman who was familiar with the Old Testament Scriptures. Every deacon should be informed in the Word of God, at least enough to know how to win the lost to Christ.

(4) *He preached Christ crucified,* the heart of the Gospel. He began at that Scripture in Isaiah that speaks of Christ's atonement in prophetic language, and preached unto him Jesus.

(5) *He brings out the conditions of salvation,* that is, that Christ is the Savior, that Holy Spirit is the applier of the truth and the saving efficacy of Christ, that personal work is the human agency and that a heartfelt acceptance of Jesus as the Son of God based on personal repentance is the condition of receiving this salvation.

(6) *He baptized the new convert.* This case of baptism seems to be in harmony with the other New Testament treatment of baptism, that is, that you must have a believer in Christ—the proper subject—and one properly authorized through the church by the Spirit of God as the proper administrator, the motive to be obedience to Christ, because of salvation and not in order to salvation, and such a mode as will meet and fulfill the meaning of this holy ordinance, a

death to sin and resurrection to newness of life, hence a going down into the water—a baptizo—immersion, a coming up out of the water.

3. *His evangelistic campaign along the coast of the great sea.* Outside of tradition nothing is known about Philip's experience and work for the next many years. But church history seems to be sure that for twenty years this soul-winning deacon held meetings and did personal work in and about Cæsarea.

**Evangelistic
Emphasis in
Philip's Life**

There are some outstanding lessons which can be learned and should be by the churches today from the life of this layman-evangelizer.

1. *God endorses the layman evangelist.* Here is a scriptural illustration of the divine approval upon a deacon holding evangelistic meetings and doing roadside evangelism. We need more of such evangelists. The coming of Christ's kingdom would be greatly hastened if the churches would send out more of their strong laymen one by one, their young people in groups to nearby communities, to hold soul-winning campaigns.

2. *God endorses city and village revivals and the doctrine of "every one win one."*

3. *The conditions of a revival illustrated in Philip's case.*

(1) *A good man as the winner.*

(2) *Preaching of Christ crucified.*

(3) *Prayer for Holy Spirit power.*

(4) *Bold testimony for Christ.*

(5) *Aggressive personal work.*

(6) *The ordinances in their proper place—baptism immediately after confession and carried out according to New Testament form.*

(7) *The evangelist thoroughly in the hands of the Holy Spirit.*

(8) *In some places we must lay siege to souls.* Philip joined himself to the Eunuch's chariot.

(9) *A great encouragement is found in this case also.* It is said "The Eunuch besought Philip to come up and sit with him." Most unsaved people welcome an appeal from Christ represented by a tactful, Spirit-filled soul-winner.

**The Duty of
Pastors**

It is evident that the deacons of the First Church at Jerusalem not only did much for Pastor James and the apostles in that church, but it is also evident that Pastor James and the apostles did much for these deacons in training them in the Scriptures and in the art of soul-winning; and here is a worthy New Testament example set for the preachers of all generations. The pastor should train his deacons in winning souls and in backing the church in all of its spiritual enterprises. The deacons are to do more than to take care of the temporalities of the church. In doing this they are to give time for the ministry to pray and study and preach the Word; but they are also to co-operate with the pastor in the spiritualities of the church. Blessed is the pastor who knows how and will take time and exercise patience in carefully training his board of deacons in the spiritual work of Christ's Kingdom.

CHAPTER XVI.

THE FALL OF JUDAS—A TRAGICAL WARNING

Acts 1: 14—"Judas which was guide to them that took Jesus."

Of all the human tragedies in the annals of the human race, the saddest is that of Judas Iscariot. He was one of the twelve apostles, chosen group of the Savior, the most honored group of all men. He was not only a member, but he was honored with a position—the treasurer. He was with the Savior during practically all of His earthly ministry, being mentioned in the first naming of the apostles. He saw His miracles; he listened to His parables; he was familiar with His teachings. He was close up to the Son of God and yet he fell. He fell from the highest pinnacle of Christian office to the lowest depths of human shame and eternal punishment.

A Sketch of the Betrayer

Not a great deal is said of Judas, but all that is said is unfavorable and dishonoring, except his call to the apostolic

band.

1. *He was called to be one of the apostles.*—Matt. 10:4.
2. *He was treasurer of the apostles*—John 12:6.
3. *He was a "son of perdition"*—John 17:12. Never saved.
4. *"He lifted up his heel against the Savior"*—John 13:18.
5. *He was "a devil"*—John 6:70.
6. *He was a thief*—John 12:4-6.
7. *He formed a plot to betray Jesus*—Matt. 26:14-16.
8. *He betrayed the Savior with a kiss*—Matt. 26:21-25, 47-49.
9. *He repented toward death and made his confession and cast away the price of betrayal*—Matt. 27:3-5.
10. *He committed suicide, died a horrible death*—Matt. 27:5-10.
11. *"He went to his own"*—Acts 1:25.

This is the brief record noted in the Scriptures of this traitor against the holiest cause, this betrayer of the holiest man the world ever saw, even the Son of God.

**Probable
Cause of
Betrayal**

Writers about Judas have given various causes for his betrayal of the Savior. None is given in the Scriptures except by intimation. It occurs to me that the following were evidently influential in leading him to his diabolical deed.

1. *His carnal, unsaved soul.* He lived for more than three years in the brilliant, glorious light of the ministry of Jesus Christ, and yet failed to receive a change of heart (John 6:70, 17:12). An unsaved heart is the seed plot for all sorts of sins.

2. *The money-heart.* Judas evidently schemed to be treasurer of the apostolic band. He evidently was possessed of a greed-loving covetousness. He was economical in the expenditure of money in order that he might steal what contributions were made to the work of Christ (John 12:4-6).

3. *Selfish ambition.* He evidently looked forward to promotion and thought that if he betrayed the Son of Man and put an end to His cause the Jews would reward him with place and position.

4. *Jealousy.* There is some intimation that he was possessed of a spirit of jealousy. He evidently wanted to be the head of the apostolic band and was not satisfied with the position of treasurer, and failing in this the "yellow streak" in his soul was manifest.

5. *He was possessed of the devil*—John 13:2. The devil entered into him and was the great demoniacal personality that took possession of his unsaved, carnal soul, jealous, covetous and sinful, and moved him to this unpardonable and eternally damnable deed.

A Warning

Judas stands out as the supreme example of sinful fall in the ministry. There is no way of calculating how much shame and damage he has brought to the progress of the gospel. His defalcation is as widely known as the glory and power of Christ. There has never been an infidelic nor atheistic nor sinful tongue jealous of the progress of the gospel, since the day of Judas' betrayal that has not wagged in pride and boastfulness with the shame of the fall of Judas. He fell from the highest place to the low-

est. His fall came out of the brightest light, out of the tenderest comradeship and fellowship of Jesus—the best of men, of Christ, the holy God; and headlong, with his unredeemed, sinful soul he plunged into the deepest punishment of the blackest hell. What a warning he is to the ministry of this day! What clarion notes and triumphant sounds his fall speaks to the ministry everywhere to be on their guard and to avoid every semblance of temptation and sin! The ministry today should be willing for Judas to have the monopoly on betrayals of Christ. Identifying the Savior with a kiss, thus betraying Him to His enemies, is not the only way to betray Christ. Denying the truth of His revelation, His deity, the efficacy of His blood, bringing shame upon His church, grieving the Holy Spirit, compromising with His truth anywhere, are some of the forms of betrayal which we can be guilty of today. We should guard ourselves every moment against the precipice of an awful fall that yawns at our passing feet. I do not believe that one who is saved can fall and lose his eternal life but there is constant danger that the preacher will lose his power with God and his favor with men and become a spiritual castaway.

CHAPTER XVII.

PERILS IN EVANGELISM

After a careful study of the whole problem of evangelism in the Word of God and in the experiences of more than a quarter of a century in the work of soul-winning, I am constrained to call attention to some matters that greatly imperil the full work of soul-winning in the life of God's preachers and workers. Upon every man and woman who is called of God to the work of soul-winning, whether in the Gospel of song or sermon, whether in the ministry of teaching or in the work of personal testimony, there is overwhelming responsibility to turn away from those things that imperil their ministry or embarrass their testimony for Christ. With that in view I call attention to the following perils that ever lie in the path of those who seek to win souls to Christ.

1. Any compromise in character. Any looseness in living, any departure from the high standards of righteous character set up in the Word of God will block power, cripple influence, and keep us to that extent from winning the lost to Christ. Each winner of men should live the most beautiful and most thoroughly consecrated life, and live as far as it is possible through the grace and power of God away from those compromising habits and hurtful influences with which sin is trying to destroy our testimony.

2. Indulgence in the world's sinful pleasures. If we follow the ways of the world the unsaved will not go with us in the ways of Christ. Any indulgence in worldly pleasure that would cripple influence or embarrass testimony from the highest standards of Christ will make an impassable barrier between us and the unsaved whom we seek to reach. Those who work for Christ should walk the narrow way and live their lives in the most consistent conduct.

3. One of the great perils to the ministry, especially in the evangelistic work, is the peril of the money-heart—a

desire to make money, a disposition to capitalize spiritual and evangelistic powers to the increase of one's financial condition. The evangelist usually is a very popular man and he has all sorts of appeals for making speculative investments and adopting tricks and schemes for increasing his collections. The injunction of the Lord here should constantly be in mind of those who work for Christ, that "the love of money is the root of all evil." We must not make the impression that we are trying to get all the money we can for ourselves. Unspeakable has been the hurt to Christ's cause by a commercialized ministry.

4. *Long sermons.* It is my observation and experience that sermons ordinarily in evangelistic meetings should not run over thirty or forty minutes. A red-hot message of thirty minutes with a well-timed song service and a well-managed after service is far best for creating the evangelistic psychology and spirit and atmosphere, holding the confidence and attention of the audience, and creating the favorable comment through the community. An evangelistic meeting is very trying upon the nerves and energies of God's people and each meeting should be so conducted as to conserve the highest and best energies of the people for the real work of winning souls.

5. *Unspiritual preaching.* One of the abominations "of desolation standing where it ought not" is the dry, unspiritual, unpowerful ministry. Evangelism is not only a matter of reaching the intellectual man and all the volitional powers, but especially and strongly of reaching the emotional powers; and the preaching of a soul-winning meeting or the preaching with any other aim in the Kingdom of Christ should be deeply spiritual and full of heart and soul-power. Many a meeting has failed not because of the unsoundness of the doctrine preached, not because of the disloyalty of the preacher to the Word of God, not because of poor homiletical arrangement nor the vagueness with which he presents the Gospel, but simply and purely because the preaching had no heart and no spiritual power in it. God's first evangelist—John the Baptist—was a "burning and a shining light." We should remember that "they that sow in tears shall reap in joy" and "He that goeth forth weeping, bearing precious seed shall doubtless come again rejoicing bringing his sheaves with him." We should remember that when Hezekiah prayed and got the answer to his

prayers that God said, "I have seen thy tears." It was not the logic nor the doctrine nor the personal magnetism, nor the organization in the preaching of the First Church at Pentecost that won the three thousand. It was these plus the sweeping power of God, which rested in the lambent flame upon the souls of the preacher and the members of the church.

6. Getting in ruts in preaching and soul-winning methods. A preacher can greatly imperil his power by "just being the same all the time." There should be variety in preaching and in method. When the people know to begin with what you are going to say and how you are going to do it you will cut off your opportunity for the largest service in soul-winning. The element of expectancy and the element of surprise in a congregation go far in creating interest and maintaining enthusiasm.

7. Ministerial nervousness. It is true that constant labor in evangelistic work is a great strain and tax upon the nervous energy of gospel workers, but everyone of us should avoid as far as possible nervousness before a congregation. For the song leader or sermon leader to be peevish and snappy and nervous will greatly injure the effect of his ministry with a congregation. Every gospel worker engaged in soul-winning should take such care of his body in getting plenty of sleep, in taking regular, systematic, physical exercise, in looking with great care after the things he eats, not under-eating nor over-eating. Many a meeting has been a banquet-failure. The hospitality of the people in giving big dinners to the leaders in the evangelistic work has ruined many meetings. The preacher would overeat, disturb his digestive organs, become sluggish, and it would effect his preaching and cripple his power. It is wondered if Christ was not looking after this when He enjoined His early workers to go to one place for their entertainment and stay there. In this direction lies great peril. If the evangelists in a meeting have indigestion and have to diet, they ought by all means to be entertained at a hotel where their troubles and peculiarities will be a bother only to the servants of the hotel, and not to some good housewife who tries to entertain them. This may seem to be a small matter and yet anything that affects the power of the ministry and cripples the Gospel is a big thing and should receive the attention of God's people.

8. Fanaticism - intemperate or unreasonable zeal.

How to Avoid These Perils

I make the following suggestions hoping they will be helpful to the student and reader of this book in this very vital matter.

ter.

1. *Keep close to God in prayer.* God's people can tell every time we preach or sing whether or not we have come from our knees, whether or not we are doing it in the atmosphere of spiritual devotion.

2. *A careful, prayerful, constant reading of the Word of God will stimulate power and keep the mind spiritual.* Also, the constant reading of new books, those whose message is spiritual and whose food is vital and strength-giving. One of the sins of God's Kingdom-workers is that we do not pray and do not study God's Word as much as we should. A constant reading of the best books will keep the mind alert and active and will greatly minister to the effectiveness of preaching.

3. *Make new sermons.* Some preachers are crippling their ministry by constantly preaching the same sermons. Every successful minister has some great sermons he ought to preach constantly, but it will be strength and power to him if he will continually be at the work of making new sermons. Staleness goes with constant repetition.

4. *Seek new illustrations.* Every worker for Christ should be on the lookout for the things, the incidents and happenings about him which will illustrate and re-enforce the message of the truth. The best illustrations for each worker are those which grow up out of his own experience. The illustrations that come from books made up of the experience of others are good in some cases, but generally do not add strength.

5. *Fight covetousness and the money-heart with all the powers of your redeemed soul.* God has put, in His Word, the sin of covetousness in very bad company. He writes it down on a par with murders, drunkenness, adulteries, lying, and such like. Every worker for Christ should pray covetousness out of his soul and put it as far from him as the east is from the west.

6. *Cultivate patience.* Avoid temper and the exhibitions of irritation and impatience. Patience is one of the gifts of the Holy Spirit and one of the creations of the gospel of grace.

7. *Stay close to Christ in a compassionate hunger for His glory and for the salvation of the lost.* All those who seek to win the lost to Christ should remember Paul's injunction,

"Take heed unto yourself." The personality of the worker, his characteristics and conduct, his life, his attitudes, will greatly aid in the winning of a world to Christ or greatly hinder. Hence, the most persistent and insistent care should be observed in our conduct and life. Christ says it is better for us "that a millstone be tied around our necks and that we were thrown in the middle of the sea than to in anywise cause one of his little ones to stumble."

H. Revel against Evangelism:-

I. Evangelism is original with modernism. It is
Evangelism in the hands of Psychology supply the
ammunition for the fight.
See:- Commission as symptom of modernism.

II Consequences: Evangelism taboed by
1. Union of Churches - Am. C. Union.
2. Commission of Hop. Convention (2. Thomas Mann
3. Report of Appointed Commission against it
4. Experience with O. H. - "Damm Evangelist"
4. Y. M. + Y. W. C. A.

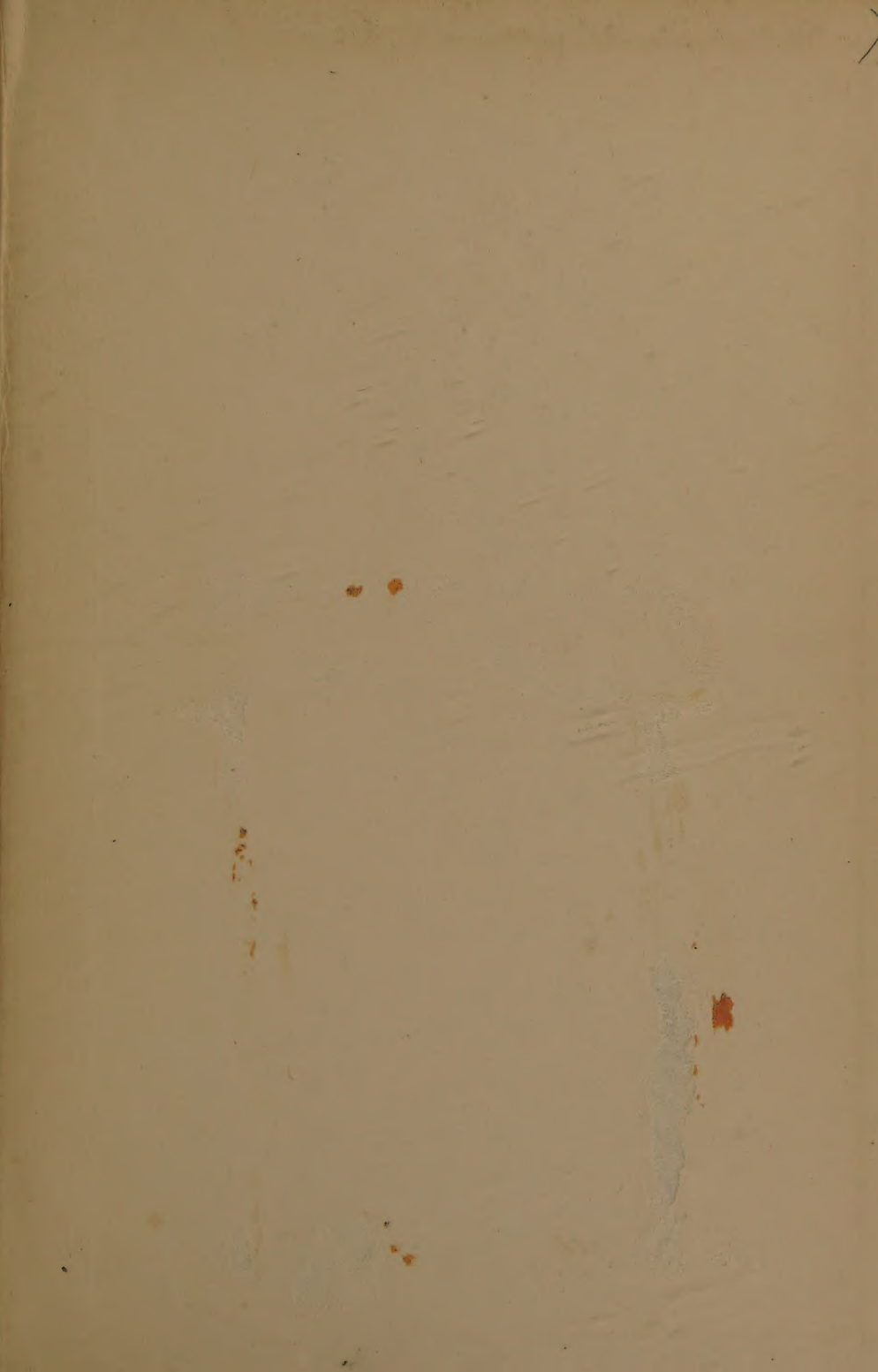
Evangelism: more Evangelists.
more Evangelism.

Conclusion:

See also the experience of
R. F. Miller
and
Fred Aked

1:17-19; 2:19-21; John 20:21;
Matt. 28:19-20.



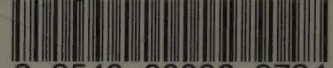


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